

The Missionary Intelligencer.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.



From "The Chinese Revolution" by Arthur J. Brown,
used by permission of the Student Volunteer Movement

YUAN SHI-KAI,

President of the Chinese Republic, the ablest man in the Nation.

**It is reported that eight of his ten Cabinet
Officers are Christians.**

Financial Exhibit.

The following Financial Exhibit shows the receipts for the first nine months of the current missionary year:

	1911	1912	Gain
Contributions from Churches	2,999	3,038	39
Contributions from Sunday Schools	2,742	2,655	*87
Contributions from C. E. Societies.....	951	887	*64
Contributions from Individuals.....	856	876	20
Amounts.....	\$208,886.30	\$195,668.99	*\$13,199.31

Comparing the receipts from different sources shows the following:

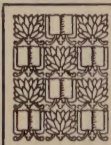
	1911	1912	Gain
Churches	\$93,222.00	\$87,146.97	*\$6,075.03
Sunday Schools	52,493.27	53,445.55	952.28
Christian Endeavor Societies.....	7,150.46	6,543.16	*607.30
Individuals	20,355.04	26,732.28	6,377.24
Miscellaneous	1,045.43	3,839.23	2,793.80
Annuities	31,227.97	13,900.00	*17,327.97
Bequests	3,374.13	4,061.80	687.67

*Loss.

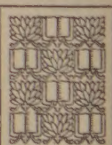
Gain in Regular Receipts, \$3,440.99. Loss in Annuities, \$17,327.97. Gain in Bequests, \$687.67.

Let the friends remember that the books close for the current missionary year September 30th. That date will soon be here. It is important that active steps be taken at once to close up the year with satisfactory receipts.

Send offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.



EDITORIAL NOTES



Send forth thy sickle and reap: for the hour to reap is come: for the harvest of the earth is ripe.

"We must reach the Living-link mark next year."—J. E. Davis, pastor Central Church, Spokane, Wash.

The Foreign Society will join with Protestant Missions in a missionary exhibit in Ghent, Belgium, in 1913.

"Very glad to hear that \$7,500 has been subscribed for the high school in Harda."—D. O. Cunningham, Harda, India.

That is an interesting article by Mrs. Maude W. Madden. "Great Meetings" is her subject. She always writes well.

Great numbers of our business men should make it a point to be at the National Convention at Louisville in October. They will be richly blessed by attending.

"The offering for Children's Day amounted to \$325.72. Last year this school gave \$317."—Robt. H. Orr, Pomona, Cal. This church supports Dr. C. L. Pickett.

At the June meeting of the Executive Committee of the Foreign Christian Missionary Society, J. B. Daugherty was appointed a missionary to the Philippine Islands.

The young women of the church at Paducah, Ky., sent C. F. McCall, Akita, Japan, a new magic lantern. The church at Paducah supports Brother McCall as their Living-link.

E. R. Moon gives much information about the situation on the Congo in his description of "Itinerating with *The Oregon*," in this issue of the INTELLIGENCER. It is well worth a careful reading.

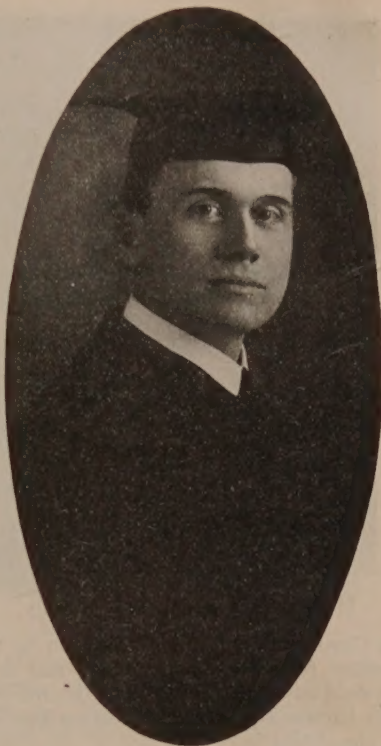
The church at Earlham, Iowa, organized April 10, 1912, has just sent an offering of \$23.25 for Foreign Missions. J. A. Hutchings, of Des Moines, Iowa, is the good pastor. This infant church has started life in the right way.

Mrs. Paul Wakefield, of Wuhu, China, expresses the hope that a new mission station will soon be opened in Wu-wei-Chow. This is a city we have been planning to enter for a number of years. The location is strategic.

Herbert Smith, writing from Africa, says: "If men really knew what they could do here for Christ they would not be waiting for you to hunt them up. They would be begging you to give them a chance for such service."

Dr. Zwemer says that there is much talk about the forward movement in Missions; yet in a very few places has this forward movement been so rapid as to be in danger of arrest on the highway of God for exceeding the speed limit.

B. T. Wharton, the minister, and the church at Marshall, Mo., which supports C. E. Benlehr, have great joy in their missionary experience. They expect to have their Living-link missionary visit them during the year. Mr. Benlehr has charge of the Damoh Orphanage, India,



ORVILLE FOWLER BARCUS

was born on a farm in Sunbury, Ohio, twenty-seven years ago, and was graduated from Hiram College in the class of 1912. He was very active in and was greatly inspired by the Endeavor Society of the Broad Street Church, of Columbus, Ohio, while he was a member. He joined the Volunteer Band the second year he was in Hiram, and was the president the last year he was in the college. He taught three classes in Science and Mathematics, and was manager and director of the Glee Club for one year. He has had a business training also. All his education and experience will be of service to him in his work in China.

J. Harry Allen is the very efficient superintendent of missions in the church at Winchester, Ky. The Sunday-school has raised \$250, with which to employ a Hindu secretary to assist G. W. Brown, president of the Bible College at Jubbulpore.

A Parsee gentleman in India said to a missionary, "I do not see that there is much difference between your religion



Dr. James Butchart and Family,

Lu Cheo fu, China. He has been in that country for twenty-three years and is at the head of a great hospital. His charming wife has been constant inspiration and help to him.

and ours, except that you have a Savior and we have none." That is one of the essential differences; but what a difference it is!

The Sunday-school at Newark, Ohio, sent \$103 toward the support of Miss Sylvia Siegfried, Laoag, P. I. It will be remembered that the Newark church and the churches in Licking County combine their offerings for the support of Miss Siegfried.

The Loyal Women, a Sunday-school class, Washington, Pa., taught by Mrs. Walter Mansell, raised \$200 on Children's Day for Foreign Missions. The total offering of the Sunday-school was \$558.50. This is one of the very best missionary schools in the brotherhood.

In his book on "Changing China," Professor Ross states that if Christianity keeps its grip on the West, it is certain to move forward to ultimate triumph in China; for it is quite as congenial to

the Chinese as it was to the people of the Roman Empire in the third century.

Andrew Murray, of South Africa, says: "It is one thing for a minister to be an advocate and supporter of missions; it is another and very different thing for him to understand that missions are the chief end of the church, and therefore the chief end for which his congregation exists."

Every church and Sunday-school and Endeavor Society should send in their offerings at once. The missionary year is now rapidly drawing to a close. This matter should not be deferred until the last hours of the year. We hope every offering will be sent in promptly. And it is hoped many friends will remember the work with generous personal gifts. This is the Lord's work and should enjoy the hearty support of every faithful disciple.

We have raised our \$600 more easily than any year since we went into the Living-link column. My people are enthusiastic in the support of Mrs. Eldred. My Comrades Class of men raised \$60 on Children's Day and did it with the least effort on my part of any offering I have ever taken.—W. E. Pierce, Cameron, W. Va.

"We are expecting to get all the Children's Day offering by next Sunday. I think we can send you the \$600 next Monday. The work here is going fine. The organ is paid for. We think we have enough good pledges to meet the \$10,000 indebtedness. Sunday school averages a little better than 500."—C. F. Stevens, Beatrice, Neb.

Three annuitants have recently entered the better land. These are Mrs. S. A. Stephens, Wytheville, Va.; Mrs. E. D. Hatfield, Morganfield, Ky., and Mrs. Malvina C. Hall, Franklin, Ind. All three were deeply interested in the welfare of the Kingdom of God. They gave time and thought and prayer and money for its extension.

"THE MISSIONARY INTELLIGENCER for April to hand. It is just fine. It will be a help to us in the preparation of our offering, July 7th. We mean big things for us this year. As a State we are after \$6,385. This, from less than 6,000 members, is not bad, I think. We are very anxious to make more of Children's Day this year."—Ira A. Pater-noster, Prospect, S. Australia.

"I do wish China and Tibet would get quiet. I am so anxious to go back to Batang. I hope we can start in January. This is not home to us. Our work and interests are there. I would be in my old harness if I could be there to-day, teaching my Tibetan Sunday school class. How I wish I could be. I must try to make my stay here happy and be better prepared when we return."—Mrs. J. C. Ogden, Ewing, Ky.

His Majesty, the King of Sweden, has appointed a commission to prepare and report measures for the perfection of her local option laws and the reform of the Gothenburg system of liquor selling with the view of ultimate prohibition of the traffic throughout the kingdom. The unsatisfactory results of the half century of Gothenburg system of liquor selling has driven the government to take these preliminary steps looking to complete prohibition.

The National Convention at Louisville, Ky., October 15th to 22d, draws near at hand. The friends and the churches should be preparing for a great spiritual feast. It is sure to be a profitable convention, one of the most important in our history. Let each church prepare now to send one or more delegates. Of course, the minister of the church will be sent. Many congregations enjoy the delightful habit of providing the expenses of their pastors. This is a wise investment.

In Japan the authorities look more askance at Christianity than formerly. Police spies have watched meetings and have entered the houses of Christians. At the same time great efforts have

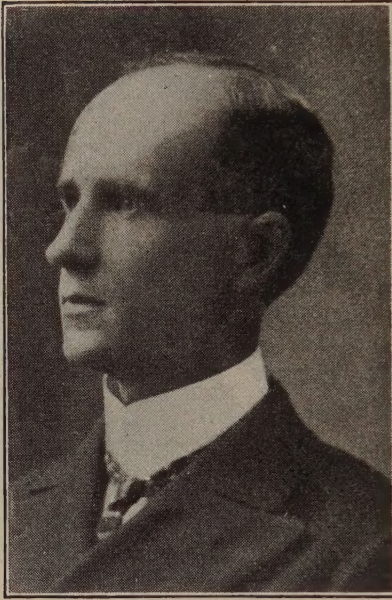


DR. MARY T. MCGAVRAN.

Dr. McGavran has been in Damoh, India, since 1896. She has charge of a hospital for women and children. Dr. McGavran is supported by the women of England.

been put forth to develop Shintoism as a national cult. Instructions have been given that all the children should be taken periodically to Shinto shrines, and in many places parents were warned against sending their children to Christian schools. In Korea the opposition of the authorities is very pronounced.

The church at Bloomington, Ind., supports Mrs. Alexander Paul, of Wuhu, China, who is now in Tracy, Minn., on furlough. Recently she visited the church in Bloomington, where she was given a most cordial and delightful reception. She spoke five times on Sunday. Speaking of her visit she says: "I only want to tell you of the kind and hearty reception we had in Bloomington. The people are grand, and Mr. and Mrs. Todd I can't describe. They did all they could and more. One sister said Mr. Todd had prayed for us by name and for Wuhu for four years on Sunday morning. It has humbled me, and I only pray for grace to do more on our return to Wuhu."



R. W. LILLEY, KEOKUK, IOWA.

This church is entering the Living-link column this year. The minister is much pleased to have the congregation take this advanced step. The preacher with a program and with vision and moral earnestness will always make himself felt in the larger Christian life of a church.

The following latest word from Secretary Stephen J. Corey will be of interest to thousands:

"We coal here. Half way from Antwerp to Matadi. Having a fine voyage. Am writing a new Mission Study book. Reach Bolenge about July 4th.

"Dakar, West Coast Africa,

"June 10th."

Mr. Corey made a fine impression in England, where he spoke to a number of our churches. He will bring an inspiring message to our Louisville convention.

A. P. Frost, the father of Miss Adelaide Gail Frost, has entered the life that is life indeed. As the end approached he said that nothing that had entered his experience gave him the real joy that giving Adelaide to India had. He regretted that his illness hindered her

great work. It was a comfort and joy to him to keep in touch with the missionary enterprises of the church. In the last letter he wrote to the Mission Rooms he congratulated the Society on the splendid results achieved in the last year.

A. M. Laird, Prairie du Chien, Wis., traveling in France, sends us a pledge of \$10 from Paris and says: "Just a line or two to tell you that I accidentally met Secretary S. J. Corey and wife coming over on the *S. S. Lusitania*, and that we spent many pleasant hours together on the voyage, and afterwards I had the delightful privilege of helping to make their visit to Paris pleasant and helpful. Hereafter I shall feel a little more personal interest in the Foreign Society and its great work for having had this helpful association with this consecrated secretary and his charming wife."



A SOLDIER OF THE REVOLUTION.

This man was wounded in battle. Dr. Macklin amputated his leg.

At the anniversary of the Church Missionary Society one speaker said: "We are up against a tremendous tragedy, and we need to realize it. The whole world is facing Christ, and the whole world may turn away from him. We are up against the tragedy, and we yet think that our boat is unsinkable, and that we can not go down. We are yet listening to the dance music! Even



MRS. JAMES WARE.

Mrs. Ware is the "mother" of the Shanghai Station. She has been in China since 1884.

those of us who have begun to realize something of what the church can be, and of what the church can do, are still too far occupied with other things, with the growth of new inventions, with the rise in the cost of living, with the problems of the small and petty, compared with those of the extension of the Kingdom of God."

STIR INTO FLAME.

Stir me, oh, stir me, Lord—I care not how!

But stir my heart in passion for the world;

Stir me to give, to go, BUT MOST TO PRAY,

Stir, till the Blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls,

Till thy compelling "must" drives me to pray,

Till thy constraining love reach to the poles

Far North and South, in burning deep desire,

Till East and West are caught in love's great fire.

Stir me, oh! stir me, Lord, till prayer is pain,

Till prayer is joy—till prayer turns into praise;

Stir me till heart and will and mind, yea, all
Is wholly thine to use through all the days;

Stir till I learn to pray "exceedingly,"
Stir till I learn to wait expectantly.

Stir me, oh! stir me, Lord! Thy heart was stirred

By love's intensest fire, till thou didst give
Thine only Son, thy best-loved One,
E'en to the dreadful cross, that I might live;

Stir me to give *myself* so back to thee
That thou can'st give *thyself* again through me.

Stir me, oh! stir me, Lord! for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky;

O Church of Christ, arise, awake, awake!
Oh, stir us, Lord, as heralds of that day,
For night is past—our King is on his way!

Remember the books close September 30th. Please see that all offerings are in before that time.

Let us make August and September great months by unprejudiced receipts for Foreign Missions.

Items of Interest.

There are 2,029 organized churches in China.

China has 4,209 foreign missionaries and 12,116 Chinese Christian workers.

The China Inland Mission sent out sixty-five new missionaries last year.

The English Baptist Society, the society that sent Carey to India, received \$430,965 last year for its work.

The Northern Baptists have started out to raise three millions this year for all missionary purposes. The churches are to be asked for two millions, and individuals for one.

The Northern Presbyterians gave over two millions to Foreign Missions last year. This was the largest income ever received in one year. They sent out ninety-seven new missionaries.

The American Bible Society last year distributed 4,550 copies of the Scriptures in Southeast Arabia. This was done in spite of the most fanatical opposition upon the part of Moslems.

The American Bible Society was organized in 1816. Last year this society issued 3,231,733 volumes of the Holy Scriptures. It circulates the Bible in more than one hundred languages.

The Society for the Propagation of the Gospel supports 1,254 missionaries, about 3,000 teachers, 3,200 students in its colleges, and about 71,500 children in the mission schools in Asia and Africa.

In twenty-five years the gifts for German Missions have increased 140 per cent. The greatest increase was in the Barmen Mission, and amounted to 199 per cent; the smallest increase was in the Hermannsburg Mission, and amounted to 96 per cent.

Africa now has 4,542 missionaries, 26,474 native workers, and 1,034,372 native Christians. There are signs of encouraging progress in practically every mission on the continent. In order to reach the last native, missionaries must learn 843 languages and dialects.

The total issues of the British and Foreign Bible Society last year amounted to 7,394,533 copies, in 440 languages, including those of eight new versions. The new versions are the work of missionaries. The report shows a record circulation, a record income, and a record expenditure.

The Church Missionary Society of England received nearly two millions last year. That society carries on work at 569 stations and 4,262 out-stations; it has 1,369 missionaries all told, and a staff of 9,324 native workers. The communicants under its auspices number 113,671, and the adherents 407,135.

Facts That Tell.

A high Chinese official recently won to Christ undertakes the support of twenty of the ablest preachers that can be found, at an annual expense of \$7,000.

Sixty-one per cent of the trade of the world is in the hands of five Christian nations. China and Japan together control only four per cent.

The native Christians in heathen lands last year gave \$3,246,000 for Missions. Our gifts, which were \$12,000,000, should be multiplied by ten to reach the same relative value.

Out of 300 officials in Kwantung, China, 200 are Christians. That means that the

Christians are more intelligent, and therefore better prepared to hold office than any other class.

There is said to be in many places in China a growing distrust of idolatry and a marked change of attitude to Christianity. It is believed that a mass movement toward Christianity is not improbable.

The Christians in Samoa number 28,000. These Christians not only support their own well-built house of worship and 452 native pastors and teachers, but sent \$25,500 to England for the work of the London Missionary Society.

The new government in China forbids foot-binding; it enforces the law against opium smoking; it has changed from the lunar month to that of the sun; from this time on their year will be the same as that of Christendom.

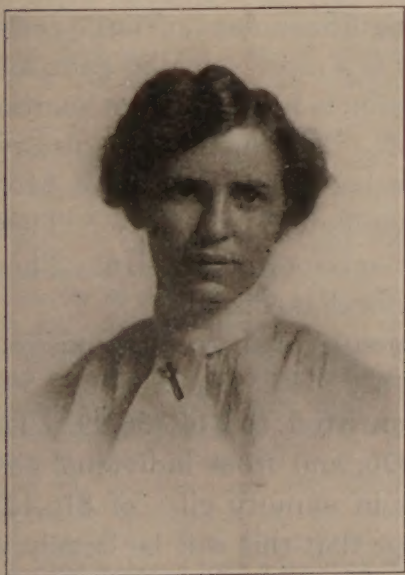
The vice-chancellor of Bombay University, an orthodox Hindu, said the other day, "India is being converted; Christian ideas are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought."

In one district in China the title deeds to the ancestral hall were handed to the missionary, and the building has been dedicated as a new church. In the same district there are thirteen villages in which the Christians have obtained permission to change their ancestral hall into a church or Christian school.

A missionary in the Punjab, contrasting his itineration last year with that of ten years ago, writes: "Then we

were abused for going amongst them; now we are abused for not going oftener. The constant question from men we meet is, 'When are you coming to encamp in our village?' Every day—literally every day—earnest requests come to me to go to some village or send a teacher."

Christianity has won many victories in India in the last ten years, and there are indications that far greater progress is in sight. The figures are startling, and the Madras Patriot says: "Indian editors are alarmed. The marked general increase of Christians all over the country means, it is alleged, the wiping out of hoary Hindu civilization. If the apathy of the Hindus continues, the Christianization of India is only a question of time. The Christian population has increased in the decade from 2,923,241 to 3,876,196. While the whole population has increased only 6.4 per cent, the Christian part has increased 32.6 per cent.



MISS STELLA WALKER LEWIS.



THOS. A. YOUNG.

These splendid young people are to be married in Kansas City, Mo., August 29th, by B. A. Jenkins, at the Linwood Boulevard Church. They go at once to San Francisco, where they sail on S. S. Nile September 7th for Japan, where they will spend their lives as missionaries of the Foreign Society.

Miss Lewis has already spent one term of service in Japan. Mr. Young has been devoting a few years to successful pastoral work. He has just resigned at Elkhart, Ind.



THE FINANCIAL SITUATION.

Many friends are intensely anxious about the financial situation of the Foreign Society. For this evidence of sympathetic interest we are profoundly thankful. The prayerful thought of the missionaries is one of the most encouraging features of our world-wide work. Probably no class of workers in the kingdom are more thoughtfully considered or more often remembered in the prayers of a large circle of spiritually minded friends than are the foreign missionaries. The supreme interest in the receipts, of course, centers in the well-being and comfort of these workers.

The receipts for the first fifteen days of July amount to \$26,006, a gain over the corresponding fifteen days of last year of \$15,708. It will be noted that this is a most splendid gain, and what is most gratifying is that the gain is from different sources, and has to do with the regular receipts. The Sunday-schools gave \$17,906, a gain of \$7,574; the Churches \$3,216, a gain of \$165; and the gain in individual gifts amounted to \$3,277. These figures show a total gain in regular receipts of \$11,016. There was also a gain in annuities and in miscellaneous gifts.

For the first nine and one-half months of the current missionary year the total receipts amount to \$222,775.59, a gain of \$2,509. **The gain in regular receipts amounted to \$14,456.99.** The gain from the Sunday-schools is \$8,526, and from individual gifts \$9,654. We regret to record a loss in annuity gifts of \$16,427. However, we are encouraged to hope that this will be largely, if not altogether, overcome before the year closes.

Only two more months remain before the books close, September 30th. We can do wondrous things in that short time if we will. The call of the foreign field was never louder or more insistent. Will you not please see that your Church and Sunday-school are in line with generous offerings? And individual friends

will bless their lives by sending generous contributions. Now is the time to act. Do not defer the matter a day.

We are the Lord's children engaged in his service, sounding out the word of life with the means that he has placed in our hands. We can not withhold and enjoy the largest measure of the divine favor.

Out of Proportion.

One of the things that strangely impressed a returned missionary was that of a church in a small town spending \$70,000 for a building for itself and making an annual offering of \$40 for Foreign Missions. The two sums did not appear to him to be in proportion. It would seem to be self-evident that a church able to invest so large a sum for a house of worship is able to make a larger offering for Foreign Missions. There is danger that, in providing for themselves, churches may lose sight of the parting command of our Lord altogether. For this reason it may not be out of place to sound a note of warning.

It is well to bear in mind the great words of Alexander Campbell: "The church of right is and ought to be a great missionary society. Her field is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solecism in creation, and gross deviation from the order, the economy, and the government of the universe." Our Lord assigned his followers one task, and only one. They were to go into all the world, and preach the gospel to the whole creation. That will be the first work, the chief concern, the supreme business of the church till the whole wide world has been evangelized.

A church should have a building that is a convenient workshop, a building that is large enough for all necessary purposes, and adapted to all the needs of the different departments of its work. But it would seem to be inconsistent for a church to spend so much upon itself that it can do nothing for the special work for which it was constituted and

commissioned. To do so is to defeat the object of its Founder.

It is not necessary for a village or city church to have the largest and costliest building in the place. When it has, there is danger that the members will be tempted to worship the building and congratulate themselves over its ownership and feel called upon to do more for its maintenance than for the spread of the gospel in the regions beyond. There is danger too that they may fancy that in erecting such a building they have done their full duty to the Kingdom for a long time to come.

It is very doubtful if the Lord Jesus is pleased with a building that has cost so much that it prevents the builders from doing what he has put into their power to do—make disciples of all the nations. It is doubtful if the ambition to have the finest building in the community honors him as much as it gratifies the carnal pride of those who planned and provided the money to pay for it. A far nobler ambition would be to give as the Lord has prospered it, to the end that his way may be known upon the earth, his saving health among all the nations. A church that will put that first which Christ puts first will extend the boundaries of the Kingdom and will impress the world as no church can that spends \$70,000 upon itself and gives only \$40 for Foreign Missions as its annual offering.

Why should not a church that spends seventy or a hundred or three hundred thousand dollars for a building invest an equal sum within a few years in the furtherance of the gospel where the name of Christ has never been heard? No church has ever been impoverished by erecting a house of worship. It is

stronger in every way after than it was before. It is abundantly able to do this if it only thought so. If all Christians sought the interests of the Kingdom first, their offerings for the world's evangelization would equal and far exceed what they spend upon themselves. As it is, the evangelization of the world

comes last, and with many it has no place at all. It will be far otherwise when all who call themselves disciples of Christ understand his program and are in full sympathy with it, and highly resolve that it shall be speedily and completely and gloriously realized. May God hasten this in his time!

"The Other Cities Also."

Mark 1:32-39; Luke 4:40-44

While our Lord was preaching in the synagogue of Capernaum on a Sabbath day a demoniac interrupted him, saying: "What have we to do with thee, Jesus the Nazarene? Art thou come to destroy us? I know thee, who thou art, the Holy One of God." Jesus rebuked the unclean spirit, and commanded him to come out of the man. The people were amazed with a great amazement and said: "What is this? a new teaching! With authority he commandeth even the unclean spirits, and they obey him." The record states that the report of him went out straightway everywhere into all the region of Galilee round about.

Leaving the synagogue, Jesus entered the house of Simon and Andrew, with James and John. They found Simon's wife's mother holden of a great fever, and they told the Lord about her. He went to her, rebuked the fever, and it left her, and she arose at once and ministered unto them.

As the sun was setting and the Sabbath was ended, the people of Capernaum brought unto Jesus all that were sick and those that were possessed with demons. It is said that all the city was gathered at the door. Jesus went out and laid his hands on every one of them, and healed them.

Naturally, in the night the news of this wholesale healing spread far and wide, and the next morning there were thousands of sick folk and their friends assembled around Simon's house. Those who were suffering from fever, asthma, dropsy, leprosy, consumption, palsy; the blind, the deaf, the dumb, the maimed, the halt, were all there in the hope of being healed as others had been healed the previous evening. But when inquiry

was made for the Great Physician he was not to be found. He had risen up a great while before day, and had gone out into a desert place, and there prayed. That incident took place at the time of his greatest popularity. Our Lord knew his danger, and took the precautions necessary to safeguard his mission. The population was excited over the advent of a great prophet that the Lord had raised up in their midst; he prayed to the Father, and was kept cool and sane and true to the purpose for which he came into the world.

Searching parties were organized without delay. When Peter and those who were with him found the Lord, they said, "All are seeking thee." It is probable that there was something of rebuke in that remark. Doubtless Peter thought He should have been on the spot to welcome the multitudes as they arrived. Peter was a politician, and was looking for the establishment of a kingdom in which he should be the prime minister.

The multitudes gathered about Jesus and would have stayed him, that he should not go from them. They wished him to establish himself as a physician in their midst. It would have been a great thing for Capernaum to have a man who could cleanse the leper, cast out unclean spirits, heal all manner of sickness and all manner of disease, and raise the dead. He would have been to that city what the Mayo brothers are to Rochester, Minn.; what Dr. Kellogg is to Battle Creek; what Dr. Kelly is to Baltimore. That would have resulted in an increase of population and wealth and fame. As reported by Mark, Jesus said, "Let us go elsewhere into the next towns, that I may preach there

also; for to this end came I forth;" and as reported by Luke, "I must preach the good tidings of the Kingdom of God to the other cities also: for therefore was I sent." They would localize him and keep all the benefits of his life and ministry for themselves; he was thinking of the other towns and cities and their needs. Josephus tells us that at the time there were 204 towns in Galilee, and that no one of them had a smaller population than 15,000. The people in those towns were as destitute and as deserving and as dear to God as were the people in Capernaum.

While it is true that Jesus healed many who were sick, that was not his main work. He came forth from the Father to preach the gospel and to establish the Kingdom of God among men. That was his chief business, and his miracles of healing were designed to contribute to that grand end. For this reason it was impossible for him to assent to their request and settle permanently in Capernaum or in any other one place. To consent to their program would have been to make of himself a local and not a universal Messiah. It would have been to reverse the plan that the Father had in mind in sending him into the world. His early morning hours spent in prayer enabled him to resist the importunate appeals of the people of Capernaum and to do the Father's will. So we read that he went into their synagogues throughout Galilee, preaching and casting out demons.

The people of Capernaum were not peculiar in their desire to localize the Lord Jesus and keep for their own consumption and enjoyment all the blessings he came to confer. From that day to this there have been those who did not see that he is a universal Savior; there have been those who wished to confine him and all the blessings of redemption within racial or geographical lines. All the while he has been thinking of the other towns and cities and races for whom he died and whom he purchased with his own blood. The disciples were told that they should be his witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth. But these men tarried in

Jerusalem for six years after they were clothed with power from on high and qualified for a larger service. It was not until they were scattered by persecution that they went about preaching in the region of Judea and Samaria. Later, when Peter was told to go to Cæsarea and preach to Cornelius and his family, he demurred. He thought it unlawful for a man that was a Jew to keep company with or to come into one of another nation. It required a miracle to dislodge Peter's prejudices and to cause him to see his duty. After Paul's conversion he wanted permission to live and preach in Jerusalem. He insisted on this, and it was not till the Lord said to him, "Depart, for I will send thee forth far hence to the Gentiles," that he was willing to go elsewhere and preach. On his first missionary tour he confined his labors to Asia Minor. On his second tour he was disposed to do the same, and it was not till he was driven on to Troas by the Spirit, and there heard the cry of the man of Macedonia for help, that he thought of entering Europe. It took the apostles who had the baptism of the Holy Spirit a long time to understand that they could not "stay" Jesus that he should not go out from the Jewish race into all the world as the Savior of the whole creation.

Eighteen hundred years later the Christian people of Germany and England and Scotland and the United States felt precisely as the people of Capernaum did. There were leaders of Christian thought in Germany who held that it would be an act of impiety for any man to attempt to carry the gospel into the regions beyond. Sydney Smith laughed and set England laughing at William Carey, "the consecrated cobbler," as the reverend clergyman called him in scorn. Mr. Smith felt sure that Carey would serve India best by remaining at home. In Scotland it was held to be preposterous to attempt to send the gospel abroad as long as a single individual at home remained without the means of religious knowledge. Such a plan, it was said, anticipated, nay, reversed the order of Providence. In the United States the incorporation

of the American Board was opposed on the ground that we have no religion to export; we have too little at home.

Perhaps a majority of those who call themselves Christians in this day are opposed to missions. They want to keep Christ and his redemption to themselves and to the people that have already received him. They like to think of Christ as a local Christ, as a Christ for their own community or county or State or nation. They completely lose sight of the great prophecies of the Old Testament and the New that speak of his universal triumph. They forget that he is set forth as the King of all kings; as the Lord of all lords; as having many diadems on his head and the scepter of universal dominion in his hands. All the time he is saying to his followers, "Go ye into all the world, and preach the gospel to the whole creation;" "And this gospel of the Kingdom shall be preached in the whole world, for a testimony unto all the nations."

It is right for Christian people to think about their own town or city or race; no one will follow Christ who does not. He thought of Capernaum

and taught and preached and wrought miracles there. Capernaum was his own city. Capernaum was exalted to heaven in point of advantage. If the mighty works that had been done in it had been done in Sodom and Gomorrah, they would have repented in sackcloth and ashes. He did not neglect Capernaum; but his sympathies and endeavors were not confined to that city. It is in this way his disciples should act; provision should be made for the work of preaching the gospel and for the training of the young and old in the city or town in which they live. But that is not all they should do. The "other towns" and "cities" and nations and peoples and tribes and tongues are to hear the word of truth, the gospel of salvation.

When a church is tempted to spend all its resources upon itself and to think of its own needs only, it will be well for it to bear in mind the words of our Lord, "Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth." These great words should guide us as they guided Him in the days of his flesh.

Making Progress.

The work of the Foreign Society is moving forward. The evangelistic force in all the fields is doing effective service. The forty-three schools that are being sustained, with more than 5,000 students, are growing in efficiency and wholesome Christian influence. The twenty-four hospitals and their splendid staff of physicians and helpers are doing a service that is telling mightily for the extension of the Kingdom of God. The printing presses, the orphanages, and other agencies are all being effectively used.

All these toilers labor on when we sleep. Some of us forget them, though they toil constantly in the face of much that hinders and discourages. However, many remember the work every day when they pray. The strength of the work, through the prayers of friends, is the constant assurance of final success.

CHINA.

Comparative quiet has come to the whole land since the stormy revolution. The wonderful change and the present peaceful status is one of the wonders of modern times, if not of all history. Our new hospitals at Chuchow and Nantungchow are now completed. These institutions add very greatly to our strength and power in China. From them will go forth influences that will touch the whole empire for good. The going out of Miss Nina Palmer cheered the heart of Miss Emma Lyon in her great school work, and indeed her presence brought increased hope to the hearts of the whole body of missionaries. Miss Minnie Vautrin and O. F. Barcus, who go forth soon—the former to Luchowfu, and the latter to Shanghai—will bring fresh encouragement. The report of the 115 baptisms recently at Chuchow gladdened all our hearts. Everywhere and

on every hand there is a new spirit of expectancy and a new confidence.

TIBET.

The revolution in China, it will be remembered, made it necessary for our missionaries to flee from Batang. The friends of the work there advised this. It was not safe to remain longer. But now, that the quiet is being restored, we feel confident that we can soon return to that field. J. C. Ogden and wife, Dr. A. L. Shelton and wife, and Dr. J. W. Hardy will return to the field at the earliest possible moment, and they will be reinforced, it will be remembered, by H. A. Baker and wife, who are now on their way and who are stopping for a time at Kuling, China. While in China their time will not be lost, as they can be putting in some work on the language. Within a comparatively few years this mission at Batang will be one of the bright stars in that dark land, and that step will only be the opening of the way to even larger undertakings for Tibet, which has waited so long for the coming of the heralds of peace.

JAPAN.

The work in Japan is a long, steady pull. There is nothing especially exciting in that field. The problems are many and intricate. Mrs. Place has recently finished her kindergarten. The money for this valuable enterprise was raised by her personal efforts among special friends in America. It is sure to prove a very valuable addition to the work. F. E. Hagin has recently completed his new home, and now lives in it. He waited long and patiently, and we congratulate him and trust that it will add to his comfort and conserve the good health of himself and family. This home will prove a center of far-reaching Christian influence.

The cause in Osaka has enjoyed a fresh, new start under the energetic labors of Mr. and Mrs. M. B. Madden. New life has been inspired in every department. They wait patiently for the coming of another family, which should be sent soon. Osaka has a population of about a million, and we are represented by only one family. We have

two congregations of believers and about eight Sunday-schools. T. A. Young, of Elkhart, Ind., will go out to Japan in September. He will be most gladly welcomed by the whole force, that has waited so long for reinforcement. The Christian women of Ontario hope to provide a new lot for Miss Mary Rioch's school in the near future. It will involve a cost of about \$3,500. This is good news to announce, and it will have a special significance to Miss Rioch and to all the workers in Tokyo.

PHILIPPINE ISLANDS.

The reports from this field are a constant inspiration. The work has been begun on the new hospital at Laoag. Dr. C. L. Pickett is a busy man these days. He reports the treatment of over 1,400 patients in one month and thirty additions to the church. School land has been bought in Vigan. D. C. McCallum is getting a firm grip upon the work there, and in connection with the labors of W. H. Hanna will accomplish things of a permanent character. In September, Dr. L. B. Kline and wife, of Houston, Tex., sail for Vigan. Their going will prove a historic event in that mission, and Dr. Kline's presence will give us two splendid physicians in the Philippines. It will be remembered that Dr. Lemmon is at Manila. At a recent meeting of the Executive Committee of the Foreign Society, J. B. Daugherty was appointed a missionary to the Philippine Islands. He has recently taken a course in the College of the Bible. He came all the way from the Philippines to the United States for that special purpose. He had already spent some time in the Islands in the Government service. He knows the language and the general situation. He has been acclimated and can begin most effective service at once.

INDIA.

Work has been begun on the new hospital at Harda. This has long been needed. Dr. Drummond has shown himself a patient missionary waiting for this important structure. The new high school building has been provided for by a special personal gift of \$7,500.

Work will begin here soon. Recently the boys' school building at Harda was enlarged. There is the greatest need of some more workers in India. If God will open the hearts of our churches and the friends of the work and the colleges will send us more well-equipped men and women, we can soon strengthen the work mightily in the beautiful land of India. Our workers there move along patiently and persistently, and are laying the foundations for a mighty structure in the years to come. A man is needed for Hatta. The work in Damoh should be strengthened by at least one more family. We need buildings and reinforcement at Jubbulpore, and Mungeli needs another family. Everywhere and on every hand the doors of opportunity are wide open.

AFRICA.

The chapel at Bolenge has been completed. Herbert Smith's home at Lötumbe has also been completed. A new station has been opened at Monieka. That was an important event in the history of our Congo mission. It will be recalled that two new men have just

gone out to that dark land. We refer to W. R. Holder, of Birmingham, Ala., and H. C. Hobgood, who recently graduated at Transylvania University. The coming of these two young men will prove a mighty, new impulse to all who toil in that field. Great numbers of additions have been reported from that mission during the past year, nearly 600 at Bolenge alone. We are hoping at no distant day to send out a physician. At the present time there is but one medical missionary on the Congo—Dr. Jaggard. We are praying that our churches and our people generally will come to a much larger appreciation of the important service that is being rendered the Kingdom of our Lord in that field.

THE HOME BASE.

This is a time for prayer and for re-consecration. We are not following up the opportunities that are coming to us. We are closing our eyes to open doors. God is calling to us in a clear, distinct voice to move to the front. The gospel is for all men. The day of small things has passed. The day of large things is upon us.



Refugees Repairing Dyke in Wu Wei Cho, China.

This dyke is 60 feet at the base and 40 feet at the top and 2.6 miles long. Six feet of sand must be removed to get solid ground on which to build. Alexander Paul is in the center.

CONTRIBUTED ARTICLES

Evangelizing in Japan.

CLARENCE F. MC CALL.

When spring comes we are always anxious to get out and at the evangelistic work. We began here in earnest ten days ago with an open-air campaign in the park, for the people that come in from the country as well as the people of the town, who all have time to see the cherry blossoms. We hoped to make this a union effort,



but for one reason or another we received little help from any except what is called "The Evangelistic Band," who are a very zealous people, devoting their time and strength to preaching rather than to building and establishing churches. They have two very earnest young men who preach with great power. The Methodists, who now have two pastors in town, gave some help. The Episcopalian and Presbyterian pastors each spoke once. At such times it is no trouble to draw a crowd. Put out the organ, sing a song, distribute a few tracts, and we are ready for work. But there is a problem, and that is with a few workers to talk from nine or ten in the morning until ten at night. Our force was composed of the pastor of the Akita Church, the two young men of "The Evangelistic Band," two Bible women, Miss Armbruster, and myself. This was the regular force. For two or three days one of the preachers from a neighboring town came up and helped us. Besides these the Christians came and bore witness to their faith and belief in Christ in many ways. Our program was about as follows: Song by every one who could sing (we

had the song written in large characters where all could see, and tried to get all hands to join in); then a sermon; then the selling of Bibles and Christian books, and the giving away of tracts. It was necessary to vary the program, as the crowd was always changing. One could even preach the same sermon more than once—a thing that the young missionary often has to do, for language reasons. The children would soon collect in such large numbers that they would have to be sent away now and then. Many who will not come to church came time and again to hear the Word. There is an idea abroad here that a Japanese has no consciousness of sin so long as he has not broken the laws of the empire and consequently been arrested by the police. "The Folly of Strong Drink," "Whisky is a Poison," "Power to Save," "A Hiding Place for Sinners," "The Wages of Sin," "The Wrong Train," "The Secret of a Happy Life," "All Things are Ready," "Now is the Day of Salvation," etc.—well, we distributed twenty thousand of these. The preaching was a call to repentance. I imagine that God by his Spirit spoke to many a soul during those days who may not answer the call at once, but in whose life the seed is sown and with whom the Spirit is striving. We sold about three hundred Bibles, besides scores of other Christian books and Scripture portions.

Let me give you one incident of the meetings that will give you an idea of the direct results. One day a man came, saying, "I hear you have a Book here that has power to make me quit my drink habit," and by that time he was looking over the sales table and had his hands full of tracts and books, and among them The Book. One of the evangelists took him aside and explained

to him that the power was not in the Book, splendid as it was, but in the life of Christ, his Savior. "How can I get that power?" was his next question. "By asking for it," was the response. In the next breath he asked, "How shall I ask?" And so there and then he prayed after the evangelist a simple prayer in the name of One who had waited so long to enter his heart, for strength to overcome this awful sin that was so ruining his life. It's the same story you have heard many a time. A fine, big, strong farmer, his property all gone for drink, ashamed before his wife and children and friends, but with no power within himself to break the shackles of sin. "Power in a Book—power in Christ," those words have been stirring my very soul during these days since I saw that anxious man, after listening awhile, wend his way over the mountain to his home. His village is called "Great Peace," but unless this dear man can find the peace there is in Christ, it will continue to be a place of struggle and defeat and unrest. The poor fellow knows very little of Christ. We are praying for him every day. Tomorrow we are going to see him. Will you not, every one, pray that this man may come to experience the power there is in Christ to live the victorious life? Such awful need, such awful sin makes us feel our own need, and we beg that you do not forget us. We know you do not.

Monday afternoon the meetings at the park closed. Thousands heard the Story for the first time and carried portions of it into their homes; backsliders were made to feel ashamed of their lives; the faithful ones were more strongly established; the workers' faith in their message and in their Lord was deepened, and the work of the summer was begun in a most auspicious manner. Among the laymen that bore witness by word of mouth before their people were a policeman (Episcopal), a banker (Presbyterian), besides our own young men—one from the forestry department, one from the county office, one a newspaper man, and another from the railroad shops. Imagine our joy when this policeman came to us when we had

stopped for our rest at six in the evening, saying, "Can't I talk to the children now?" In Japan "junsu," or policeman, is a word that will scare a little fellow into being good any time. How beautiful to see this man gather the children about him and in the tenderest tones tell them of Christ!

On Monday night we went to a festival at Terauchi, where we were joined by half a dozen of the young men from the church at Tzuchizaki. After a quiet prayer-meeting in the grove near the temple we went down on the street near where the dancing was going on and took our stand. We hoisted a large lantern on a pole, with characters that told all who passed that way that the story of Christ was being told. As usual, after singing and distributing tracts, the people gathered and we preached to them. One of the boys from the Tzuchizaki railroad shops spoke with great power on the power there is in the life of Christ to take away a man's black heart and give him in the place a clean white one. In this shop there are nearly a thousand young men; and could you see them at work, you would know that they know what dirt is. When we left we were happy in knowing that the Word had been proclaimed, that witness had been borne to the true and living God at a time when gods that were not gods were being worshiped, that twenty Bible and Scripture portions had been sold and carried into as many homes, and that large numbers of tracts had been set to work.

Yesterday three of us spent the day at Sakai at a big festival. We sold some three dozen Bibles, all we had of the Scripture portions, besides bearing witness with word of mouth. Here we found the principal of the school the only Christian man in the village, but "not ashamed of the gospel." He said we could have the use of the school building any time, and that he would advertise the meeting and insure us a full house. The schoolhouse is the place of assembly for all meetings in the village, but unless we have a Christian who can and will give us help, the idea of keeping school and religion separate shuts us out of the schoolhouse; though,

when it comes to a temple festival, the children must not only go, but they must go as schools led by their teachers, literally by the thousands, as we saw them going and worshipping here in Akita only last week. School and religion must be separate and have no relation to each other if it will help Christianity in any way; but when it comes to Buddhism

and Shintoism—well, that's another matter. The evangelist with whom I was working that day said his child was kept at home that day. Pray that Christian people in the midst of heathenism may all have such power. A compromise with Satan is easier here than at home—you know what that means.

Akita, Japan.

The Situation in China.

The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending.

This movement, we believe, may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also and seems now prepared to receive, the new conceptions of the gospel; and not these conceptions only, but also the power of God in Christ, by which alone they may be realized in the life of the nation in this new and wonderful day.

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian Church, with its 278,628 members, and with the 4,299 mis-

sionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light and life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

We rejoice in the measure of unity already attained by the Christian forces in China and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in this time of national need have been Christian men who have borne their great responsibilities with Christian fidelity, and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission, and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered that, on the one hand, a pure and unconfused gospel may be preached to the nation, and that, on the other hand, the Christian spirit, unmixed with secular misunderstanding or personal ambition, may control the minds of the men who are to bear rule and authority in the new day.

In the effort to which the Christian forces of the nation will now give themselves with a new zeal to carry the gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the Church in the West, and we now make appeal to the home Church to meet the emergency with unceasing prayer and unwithholding consecration.

Special prayer is requested for the people of China, this great and virile nation, which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational, and moral readjustments.

For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

For the missionaries and their work, the adequate expansion of Christian education and evangelization, and the adaptation of mission methods to the needs of the present situation.

For full religious liberty in China.

For perfect union among the Christians of every name.

For a spirit of true independence on the part of the Church in China and of perfect co-operation with the missions of the Churches of the West.

For guidance of the new leaders of China, that they may be Christian men and may lead their land forward in wisdom and peace.

For the purity of the gospel in China,

that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

For a right attitude on the part of all governments toward the government of China.

For the Manchus and the Chinese alike, that they may find Christ.

So great an opportunity as God now offers in China is a sovereign summons. It demands of us the enlargement of our horizons, the expansion of our faith, the acceptance of our duty, and the eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of his world-wide Kingdom by an unprecedented advancement. May the Church in China and in the West be found equal to this opportunity!

We request pastors to read this message to their people, and we appeal to the men and women of the churches by their prayers, their counsels, and their enlarged gifts to aid in meeting the call which is now coming from our Lord in China."

Stimulating the Home Church.*

MRS. JULIA BROWN MATEER.

I have received a letter containing these sentences: "I wish our hearts could be stirred up to some due sense of the demands of the heathen upon us, as you who are surrounded by them see and feel it. Please write to us something to rouse our waning zeal." We frequently receive similar requests from many different places, and occasionally strong appeals from our secretaries to help them supply the demand for something to stimulate the interest of the Church. The touching and stirring account of the conversion of an African boy, as given in the *Foreign Missionary* a few years ago by one connected with the Zulu Mission, was pointed out to us as an example of what good could be done by well-written accounts of incidents we meet with in our work.

Now, there is not one of us who would not be thankful and delighted,

and inexpressibly gratified, and perhaps He who knows our hearts best sees that in order to be truthful we must add, mightily elated, to send a touching story by every mail. But whatever may be the reason, there are very few such stories to write. We missionaries are the happiest people in the world, but not chiefly, nor frequently, because of the zeal enkindled by great and startling successes. Missionary work is much like teaching and preaching at home. Some souls are growing in grace, some are coming into the church, and some have gone home to glory. Good is being done all the time, yet at times we sigh more than we rejoice. When the ten lepers were cleansed, one turned back to give thanks, but Christ grieved for the nine. We almost forget the tens that are saved among the tens of thousands who are going down to death. Moreover, we find those who, like the Galatians, "run well" for a time, and then our rejoicing

*From Character-Building in China.

on their account is turned into mourning. We soon learn to "rejoice with trembling," and fear to tell our joy, lest it turn into disappointment. Sometimes we do like David, "number the people;" and, like David, we have to mourn our folly.

This work taxes not only our minds and our bodies, but our hearts, and that all the time. It is hard for the stream to rise above the fountain. It is hard for the extremities to be warmer than the heart. It is hard for the picket guards to be more enthusiastic than the army. You at home are the fountain; we are the stream. You are the heart; we are the extremities. You are the army; we are the pickets. We are almost cut off from the Christian and civilized world. Our friends become absorbed in their interests and cares and new friendships, and one by one forget us, till the mail almost ceases to bring us any but mother's letters and business letters. By and by mother closes her dim eyes and folds her trembling hands in her long sleep, while we are far away; and so almost the last link is broken that binds us to a Christian land.

Appeals come to us for information. The Church has a right to know what we are doing and what are the results. We are watchmen as well as workmen. We answer as fully as time will allow, but there comes no response. A Sunday school or society offers to aid in the support of a particular station, or a congregation offers to support a missionary, and all wish frequent and regular letters to keep up the interest. We write our regular letter, they send their regular contribution, but there comes with it no word of sympathy or cheer. All is silent as the grave. Does our zeal never wane? Does our interest never flag? Do our hearts never faint? Are we in no danger of growing weary in well-doing? Who writes letters to rouse our waning zeal? Who cheers our drooping spirits? In Christian lands, full of Bibles and churches and Sunday-schools, with thousands of praying men and women, we sing:

"Is this vile world a friend to grace
To help us on to God?"

What, then, must the heathen world be? You must not think it is only the

Chinese Christians who are affected by the surrounding heathenism. It tries the grace of the best and strongest of us. How can a few rushlights light up this dense darkness? Much less can they shine out to light and stimulate those who live in the brightness of the gospel day. Is not the wonder rather that they are not quenched in the darkness?

My sisters, the conversion of the world is not a job to be finished in a year or two, by a spurt now and then, when some extra excitement stirs up our enthusiasm. It is a stupendous work that will require the concentrated and consecrated energies of all who love the Lord Jesus, of every name and nation, and for many long years to come. The only way to accomplish it is for the whole church to go at the work in obedience to our Lord's command, with a just estimate of its immensity and with a strong determination on the part of each member to work on until he falls at his post. There is no discharge in this warfare, and it will not be ended in our day.

A geography will be the best help to a just estimate of its immensity, and the Bible the only help to a just estimate of its difficulty and importance, because that alone reveals to us the depravity of the human heart and the value of human souls. When our zeal wanes, let us renew it in our closets. When our courage fails, let us strengthen ourselves in the Lord our God. When our labors seem fruitless, let us go to the sure promises. When we are tempted to despair by reason of the ingratitude, opposition, and hatred of those to whom we are giving our money, our labor, and our lives, let us look unto Jesus, our great Example, and endure, as he did, unto the end, "for the joy that is set before us." We will try to tell you all the stirring facts the Lord gives us, and give you all the information our strength and time will allow, but do not depend upon us for a motive or the measure of your zeal and consecration. No motive but a loving obedience to Christ will sustain either you or us to the end of this mighty work. May the whole church in all lands be soon brought up to the requisite degree of faith and consecration!

Mint and Anise.

W. J. LHAMON.

What had been anciently a State-church tax the Pharisees had made a test of sectarian orthodoxy. They taught



that "it was utterly defiling to eat of anything that had not been tithed."

Under their tithing law they included their garden herbs, mint and anise and rue and parsley seed. One-tenth must be given to the priest to make the nine-

tenths fit for use. The law was rigid. Ten tenths spelled defilement; nine tenths spelled holiness.

And having spelled his holiness out this way, the Pharisee was satisfied. Of course, he washed his hands before and after his dinners, and kept his Sabbaths as ceremoniously and punctiliously as he tithed his parsley seed. Having turned all these nice little ceremonial corners properly, he stood up in the very presence of God with a mouthful of self-laudation, saying, "Lord, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers; I fast twice in the week; I give tithes of all that I get." Such a test of holiness! "I tithe my parsley seed! I omit my dinners twice a week!" As to extortion, injustice, adultery—these were flexible terms, depending on technicalities, constructions, customs. If it were customary to sell a lamb for twice or thrice its cost to a Passover pilgrim, that was not extortion. If the law allowed a quick foreclosure on a widow's house, that was not injustice. If this Pharisee did not like his wife, and gave her a bill of divorce, and at once married another, that was not adultery. Extortion, injustice, adultery being flexible terms, the Pharisee could easily keep them in his list of virtues. His real test was: "I tithe! I fast!"

Worse still, like all legalists, ritualists, ceremonialists, self-deluded and self-satisfied externalists, these Pharisees insisted on measuring other people's holi-

ness by their small yardsticks and on checking up other people's piety by their own perfunctoriness. They would even crowd down the great-souled Son of God into their little tithing scheme. They would have him measure his Sabbath-day walks by their tape lines, and restrain his compassionate healings till their Sabbath sun had set. They demanded that before he ate he should wash his hands after their fashion and according to their rule. In short, they brought him face to face with the law of the mint and the anise. By that he should stand or fall. Thank God! he fell. By that he should live or die. Thank God! he died. By that he should be orthodox or heretical. Thank God! he was heretical—from their viewpoint he was heretical.

Jesus was good enough to be kind every day in the week, and great enough to be natural always and everywhere, and strong-willed enough to be free from the burdensome rules of smaller souls. He walked as far as he liked on the Sabbath, and healed when he found any who were sick, and rejoiced and mourned on glad and sad occasions respectively, and prayed and fasted when the need was. Jesus refused to patch the new cloth of his Kingdom on to the miserably seat-worn garment of Phariseism. He refused to trust his new wine of life in the old, reeking wine-skins of an outgrown ceremonialism. His refusal was an emancipation proclamation for which he paid the price of his blood.

Mint and anise and parsley seed! Hooks and eyes! Lifters and anti-lifters! "Two-seed-in-the-spirit predestination!" Thirty-nine articles! Kenosis! Krupsis! Consubstantiation! Transubstantiation! Supralapsarianism! Sublapsarianism! The breadth of a hatbrim! The shape of a bonnet! The cut of a coat! Anti-instrumental music! Anti-missionary society! Dogmatic creeds! Denominations! Isms, isms, isms! Mint and anise and parsley seed!

The nation was hastening to ruin. Forty years more of the mint and anise

régime, Phariseeism, Saduceeism, hatred of enemies, sectarian ugliness, and all would be over. Jesus knew it and wept over it. "O Jerusalem, Jerusalem! How often would I have gathered you as a hen gathers her brood under her wings—but ye would not! Behold, your house is left unto you desolate!" While he wept the small-souled tithers went on tithing. Nero fiddled while Rome burned.

Eight hundred millions are waiting for Christ. Our brothers and sisters and sons and daughters are on the frontiers,

pleading, praying for reinforcements. China cries, "Come over and help us!" Sad India for the lack of Christ adores her cows. Japan must have the leaves of healing from our tree of life, or she must die. Dark Africa looks in vain for a gospel day-break. "The isles are waiting for His law." We tithe our little journalistic herbs. Our one-tenth must be exactly weighed in this or that particular scales before the nine-tenths dare to be used. Mint and anise and parsley seed!

A Remarkable Class.

MRS. W. H. LEONARD.

The Bible School of the Jefferson Street Church of Christ in Buffalo possesses a Chinese department of which any school might be proud. The superintendent, Mrs. W. H. Leonard, and her faithful associate teachers consider no work in the school more important nor promising than this. Seven members of the class are followers of the Master, five having become members since the first of the year. They are

held in the highest regard by the local church, and their faithfulness, sincerity, liberality, and splendid optimism combine to make them favorites among the classes of our school. When here on a visit, Stephen J. Corey presented them with a pennant for having given the largest amount per capita to missions. At the recent day Commencement exercises of school sixteen, *Moon Wong*, a member, was awarded the large Jesse



THE BIBLE SCHOOL OF THE JEFFERSON STREET CHURCH.

Ketchum medal for the greatest progress made during the year. The members of this class have a definite goal in view and are preparing themselves for teachers, interpreters, and governmental positions in their native land. At a recent reception, given in honor of the new members of the church and, in response to an address, a Chinese member made the following statement: "We Chinese boys feel very happy when we study the Word of God. The faithful

teachers put so much effort to help us so we can see Christ and follow Him. As we have joined the church, we want to follow the example of the older members." The superintendent of the school and his cabinet are invited to attend the annual dinner given by this class, and they are the only Chinese class in New York State that are registered as members of the International Sunday School Association. This work is growing and very much in need of larger quarters.

Great Meetings.

MAUDE W. MADDEN.

One of the happiest days I have had in Osaka was May 4, 1912. It was the annual Christian Woman's Union convention.



About three hundred women attended, though the morning broke in a terrific thunderstorm. The meeting began promptly at 9 o'clock A. M. Mrs. Sawaki, our pastor's wife was secretary, and Mrs. Fujimoto, of another Osaka church, presided in the morning. Twelve women missionaries were present, some of whom have been at work here in Osaka for thirty years or more. The women were from Osaka, Kobe, Kyoto, and nearby smaller cities. Besides myself, there were six Japanese women from Churches of Christ. With one exception, all the seven speeches of the morning were by Japanese Christian women. There were many earnest, voluntary prayers. I was especially glad to hear one lady say, like a trumpet-call, "Sisters, we must n't be content to try to save our country-women in this Osaka district, but must work also for those in America, Hawaii, Formosa, China, Korea, and Manchuria, for men have gone abroad!"

At noon we all had Japanese lunch in the church parlors. After noon Rev. Miyagawa, for thirty years pastor of the Congregational church (where the meeting was held), preached an excellent sermon on "The New Testament Woman."

One thought was, "the Testament has a model for every kind and age of woman, from the girl or daughter to the aged widow," and he gave texts and examples. The meeting closed at half past three, all feeling most happy over its success, socially and spiritually. As for me, Osaka had seemed so hard a field and our own share so very small, even our Bible women were getting discouraged; but we said, "All that other folks can do, why with patience may not you?" and with cheered hearts began again. How those women who have spent so many years here in this "hardest field in Japan" must have rejoiced that day!

One day later was the union Sunday-school meeting, with its march of 1,200 children from the Young Men's Christian Association to the park. Our schools had fifty representatives in the march. Of course, only the older children from each of the forty schools could attend. Our churches provided our Sunday-school children with necessary street car fare.

At our own women's meeting, May 17th, Miss Holland, an Episcopal missionary, who has worked fourteen years for the factory girls in Japan, told some of the factory conditions and of her experiences. About 40,000 women and girls, from nine years old to sixty, work in the factories of Osaka City. The shortest hours are ten hours, without change, and frequently they are eighteen hours. A young child's wages is one yen (50 cents) a month and board.

They nearly all board in the company boarding-houses. Some have good food, some indifferent. Very few employees are Osaka people. Most of the children gladly enter the factories to work. By the third week they begin to tire; by the third month little girls have become old women, with no interest in life. Nearly half leave at the end of the year, mostly through sickness; tuberculosis carrying away hundreds. The companies provide temporary hospitals. In all her experience in daily visiting, here and there, Miss Holland has never seen a Japanese lady whose husband belonged to one of

these companies visit the factory or send any message or help to the women and children whose labor provides her with luxuries. If they would but visit them, perhaps a sentiment could be aroused and working hours shortened and the age limit raised. It was with the hope of arousing such interest in our Christian women that I asked Miss Holland to speak to us. There is a factory age limit (twelve years) law; but there is no sentiment to enforce it. About 1,500,000 women and girls in the whole empire are factory workers.

Osaka, Japan.

A Successful Method.

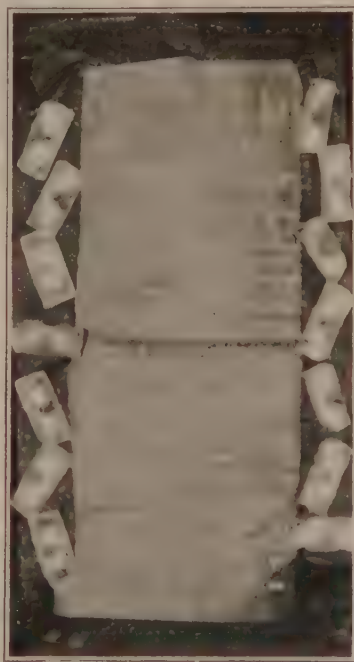
EVERETT HOLLINGWORTH.

You have already received from College Park (Georgia) our Children's Day offering amounting to \$46.09. I am enclosing a flashlight picture showing how a part of the offering was raised. Last year we raised \$30.68. We decided we could not allow the offering to go below last year. In a conference of the teachers it was decided to follow this plan, which was done:

About the middle of the program, which drew a crowded house, a long piece of green paper, secured from a tailor (pattern paper) for a few cents, was hung in the center of the platform. On this had been written, "What a Children's Day Dollar Will Do." This was followed by fourteen items gleaned from the INTELLIGENCER, each giving a different use to which a dollar could be put on the foreign fields. Around this we arranged a broad red ribbon, symbolic of sacrifice, and I spoke a few words on the subject of sacrifice, and then asked for a dollar for each of the fourteen items. We got the dollars one by one, and if a bill, pinned it to the ribbon; if silver or check, J. H. Cook, our superintendent, who came prepared, changed it and a bill was attached in its place. The above is a picture after the fourteen bills had been attached.

Our Sunday school numbers only about fifty, and I thought best not to

ask for any more. This fourteen dollars was in addition to what the Sunday school had already raised. In larger

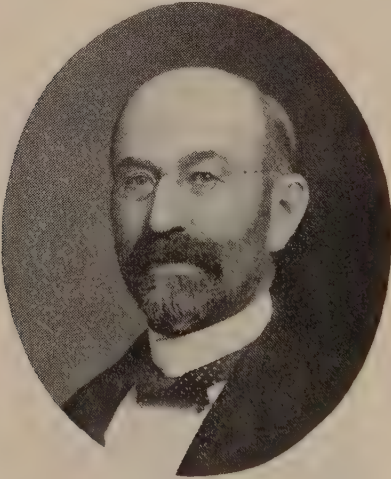


schools the idea could be enlarged indefinitely, either by increasing the number of items or the amount on each, or both.

Foreign Missions at Close Range.

O. G. HERTZOG.

We had some misgivings before visiting the Orient as to whether our faith in foreign missions would be increased or diminished by seeing the work at close range. We had given our only daughter to the work and invested the proceeds of the sale of a farm, besides inducing others to make large gifts; and now, after visiting all our stations in Japan, China, and India, and the scenes of Carey's labors, along with those of Ramabai and others, we return to the homeland enriched in faith and knowledge, with greater confidence in the triumphs of the gospel than ever; and if



forty years younger, we could have no greater joy than to give ourselves to the work.

This is the *first century* of the gospel in China. The apostles of Christ had in some respects an easier task than the missionary of to-day. They had no foreign language to learn, nor did they have to travel so far from home. They were familiar with the manners and customs of the people, and were endowed with miraculous power in confirmation of their mission. The knowledge of the true God had radiated out through the Roman empire. But the missionary of to-day must needs master a strange and difficult language and often give new meanings to many of its words and acquaint himself with the manners and

customs of the people and the institutions of the country. Heathenism to-day may not be so shameless as it was in the Roman empire and among the Greeks, but it is still "without God and without hope in the world," and certainly no words could express a more forlorn condition. But into just such conditions Christianity projects new and revolutionary teaching. It is not simply that a Buddhist has been changed to a Baptist, but rather the larger results of leavening the whole lump, and a change has been wrought in the customs, laws, and literature, and, in a large sense, in the life of the nation. The government has been braced and stimulated to educate its people, more humane laws have been established in prisons, the sanitary conditions have been improved, the people are better clothed and fed and educated, native philanthropies have sprung up, and the whole attitude of the people has changed toward opium, foot-binding, slavery, concubinage, squeeze, torture, and the subjection of women. Transformations have been wrought out in society and government resulting in better treatment of slaves, prisoners, orphans, and wives; and over and above all these is the bringing in a new civilization. The missionary aims at a far-reaching transformation of life, and this is a mighty change in fundamental values. The Chinaman is very practical. His "joss" is a source of worldly benefit. Here is health, good crops, success in official preferment, prosperity in business. He stands amazed at a religion that offers none of these directly and that guarantees only spiritual blessings; that cultivates faith, hope, and love, and patience and courage in overcoming evil. To him this is a paradox, but through the preaching of the cross of Christ and the revelation of his life new ideals loom up before him. Truth is incarnated and becomes the power of a new life, and he is delivered from the terrible fears that have haunted him through false religions. The fear of misfortune, disease, and death has been expelled. He turns his back upon

opium, gambling, and unchastity, the besetting sin of the Chinese. He quits cheating, lying, quarreling, and filthy language. He shuns litigation, often the bane of whole villages. He withdraws from heathen festivals in the ancestral hall and from the rites at the grave of his ancestors. He cuts loose from the clan and suffers persecution. He with others form themselves into churches and begin aggressive work in preaching the gospel to others. We found as fine specimens of Christians that were delivered from heathenism as we have in the homeland. Some things impressed me greatly:

1. The multitudes of people and their great need and eagerness to hear the gospel.

2. The small number of missionaries on the field, and the rich fruitage of their labors in churches, schools, hospitals, and orphanages. When you visit a city and find these things you know the missionary has been there, as heathenism establishes none of these things.

3. The Christian union sentiment among all the missionaries. Nowhere on earth is Christian union nearer an accomplished fact than in China.

4. The rapidity of the movements in China in the various industries, in social order, in education, and government. The great aim of the revolution in China is to make the people supreme in wealth and government. The possibilities of China are immeasurable. They control a twelfth of the best part of the earth's surface, with mountains filled with coal, iron, and other minerals, and nearly a third of the population of the globe noted for industry and economy. God for some reason did not suffer a heathen nation to develop these resources, but left them for a Christian civilization. Every province in China is now open to the missionary. The time is short. China will either be agnostic or Christian. Buddhism and Taoism are both dead beyond the possibility of resurrection. Nothing meets the conditions in China but the gospel and evangel of the first century. The larger responsibility rests on us as a people. When the resources of China are fully developed it will be the most powerful nation on earth. To-day it is the greatest missionary opportunity known to me.

Hiram, Ohio.

Itinerating With "The Oregon."

E. R. MOON.

Congo Belge is a land of rivers. He who does itinerating there must go by water. The old man-killing way was by native canoe. No one will ever know the true value of a mission steamer except those who have spent hours and days in the native canoe, rocking back and forth as the natives paddle till it seems your back will surely be unjointed, your

head aching from the intense heat, and your eyes burning from the glare of a tropical sun on the water; and then, on top of all this, be caught out in an equatorial storm, with no place to land for shelter, and have everything you possess soaked with water.



I was once traveling in a canoe at time of high water. It began to pour down rain about three o'clock in the afternoon. The country was all flooded in that region, so there was no place to stop. To take a chill meant that you were in for a tropical fever, which, under those circumstances, would be most dangerous. To avoid chilling, I picked up a paddle and helped paddle the canoe till nine o'clock at night before we found a small fishing village where we could get fire and shelter.

Thank God! the brethren have begun to realize that the missionary has something to do besides exposing himself to danger and have given us the beautiful little steamer *Oregon*. With the *Oregon* we can go as far in one day as we could in three by canoes, and at the same time are free from most of the hardships and dangers.

I wish you could go for a few days with us on the *Oregon*. We will leave Bolenge in the morning and spend that night at Longa with Brother and Sister Eldred. The next day, if we turn off in the Momboyo River and go straight on, we will reach Lotumbe and meet Brother and Sister Smith; but, of course, we are not running on schedule time, so will stop at the various villages and preach to the crowds that always come to meet the "*Nsango ea Ndoci*" (The Good New), the native name for the *Oregon*. By stopping along the way we will not reach Lotumbe till the next evening. The following morning Brother Smith will get in with us and go up river to some of the outposts from Lotumbe. As we have now passed the last mission station we will have to stop about four o'clock each day and let the native crew cut wood for the following day's run. We usually send out a man with a gun, who sometimes brings us an antelope or wild boar, but more frequently kills only monkeys, of which the natives are very fond, but at which most missionaries draw the line. As we go on up river we continue to stop at the villages and hold services, except where the Catholics are strong and will not let us speak. Some places we

may stop for two or three days and go inland and visit a number of villages. On such trips as these we look into eyes that are hungry for life, and preach to people whose ears have never before heard the gospel of salvation. They plead with us to stay and teach them, and if for any reason we have to pass a village without stopping, the people will rush to the bank of the river, and as far as we can hear those hungry souls will stand and call and beg us to stop and teach them the Words of Life.

We will not try to reach the head of navigation on the Momboyo River, for that would take several days' hard steaming; but we will return to Longa and go for a few days up the Bosira River. Brother Eldred will go with us as far as the Mbangu River, a small branch on the left of the Bosira River, five hours above Longa, where he is getting some splendid outposts started. He will stop here, with a small steel boat, for he will finish his work and wish to return before the steamer gets back. We will go on and spend the night at a fishing village of the Boleko tribe, a large tribe in the interior, to the left of the river. Back in the interior on the right side of the river are the Boangi people—a large,



The "*Oregon*" Navigation Crew.

No. 1, Engineer; Nos. 2 and 4 are Steersman; and No. 3, Pumpman.

fierce tribe. They had a cannibal feast there just before we started home on furlough. The Bojeko and Boangi are two large tribes that we have not yet reached with the gospel, for we have been too shorthanded to start the work there.

The next day, by going on past the mouth of the Lalonga River, which is navigable for several days' run of the steamer, we can reach Monieka, where we had a church of over 400 members, and 77 more just recently baptized. This is the center of a very populous district. We have had the grant of a mission site here for several months, but have no missionary to go there. We must have a *doctor* soon, or Monieka goes back to the State, and the work will

fall to the Catholics. We have held it thus far by frequent trips of the *Oregon*, but the work is too large to hold that way any longer. We must have missionaries there.

The steamer has never been more than a few hours beyond Monieka. The river is navigable for about fourteen days further, but it is useless for us to go till we have workers to take care of the work.

We have between 1,500 and 2,000 miles of navigable river in our district, of which we have only touched about 400 miles.

The rivers are there, the people are there, the *Oregon* is there; but *where are the workers?*

Shi Kwei Biao in the Preservation of Chuchow.

ELLIOTT I. OSGOOD, M. D.

Our old evangelist, Mr. Shi, is almost as well known to many interested in China missions as are the missionaries themselves. He is by all odds the greatest evangelist not only in our mission, but in this part of China. He was our China mission's first convert, being baptized by Dr. Macklin at Nanking in 1888. His home is in the Chuchow District, and it is here he has given the strength of his years in the service of Christ.

Especially in the last five years his work has shown marvelous power. As an orator he is surpassed by few, Chinese or foreign. As a Christian consecrated to the Christ who saved him he stands in the forefront of workers. Likewise his keen insight into every question and his unbiased judgment has made him one of the greatest builders in the Kingdom of Christ.

Some two or three years ago he was freed from the church in Gwan-wei and Yu-ho-tsz, which he had built up, and became an evangelist at large, with headquarters in Chuchow. He is now sixty-seven years old, but retains the vigor of a young man. Either he or his wife can with comparative ease walk twenty miles at a stretch.

When the clouds arose over the land this winter and the people were running here and there looking for places of sup-



SHI KWEI BIAO.

posed safety, he told the Christians to remain at their homes and do their best to put their things in good shape. The

safest place was where they knew the country. Then if outside robbers or lawless soldiers came, they could find places to get out of the way. Every place was likely to have danger, but faith in God would keep them best on known ground.

Shi's first work was when he persuaded the afterwards elected city judge to accept the place of president of the local Red Cross Association. He called this man's attention to the fact that the American consul was president of the American branch in Nanking, and that such men as Wu-ting-fang and Shen-tun-ho were glad to aid by accepting responsible positions. Our Judge Hwang accepted the position and did yeoman service all through the trouble, besides making a subscription to the fund of \$280, Mexican.

Then came the time when rival leaders of the Republican forces in the city were likely to precipitate war in the city and sacrifice innocent lives. The city appealed to us to intervene between the rivals. They discussed the matter with Shi and, seeing his judgment on the matters, with one voice asked him to accompany us in the task. "Let us pray," said Shi, before we started. Those three words were often on his lips in the next days. When the day looked dark, then he would lead us on to our knees. When he arose he walked forward with perfect faith, and God never failed him.

We won the leaders to a temporary cessation of hostility and a promise to refer the matter to the higher powers. The next day another contingent of republican forces marched in, and trouble-makers nearly precipitated another conflict. Shi went with us back and forth between the forces until understandings were again reached and the great conference between all leaders and the city fathers was held at the Tisdale Hospital on the following day, when permanent peace was gained for the city.

Because Shi never had even a fair education and sometimes makes a mistake in properly referring his quotations from the classics, the literati have not taken to him as others do. Shi has the browned face of an open-air workman.

He is frugal in his dress, for he gives largely of his salary to the Lord. He lives simply. These are not the ways of the learned and the rich. But in those days of peril they forgot these details, and Shi was used among them.

A young man of the educated classes had been caught in a traitorous act. Thousands of others probably sinned as greatly as he, but were not caught. His sin was merely a scathing criticism of republican leaders in the new army. The country was under martial law. His friends, who were the most influential people in the city, tried to help him, but failed. Again they came to us. Shi's counsel was called into requisition and accepted. When they asked us to go before the military authorities, Shi rose and took off his hat. He had kept it on in the presence of the men, but he led us into the presence of God, before whom he always came with bared head. There, in the presence of influential men who had never professed faith in Christ he petitioned for help in their distresses. God heard the prayer, and the young man's life was saved.

Because of his rugged and somewhat uncultured personality (uncultured as far as letters are concerned, for Shi has the true culture of the great loving heart) he is not entirely a *persona grata* to the literati. Had not, however, his wonderful sagacity and keen judgment been with us, we feel assured this city would not have been saved, as it was, from the hands of the spoiler. He had no fear, for his life was committed into the hands of God, whose servant he ever is.

When all forces hostile to the republican government had passed far north, and only soldiers of the new era were encamped in the city, then Shi came forth again and the Spirit of God was revealed to many of the soldiers as he preached to them. He was often in the hospital among the sick and wounded. He was the first to begin calling for confessions of faith in Christ. To his invitation numbers of soldiers educated in government schools responded. When the day of dedicating the new church came, fourteen of the soldiers were buried in baptism, besides many

citizens. Later nine more of the soldiers were baptized. So began the blessing which God has poured out upon this city this spring, during which time 115 have been baptized.

Mr. and Mrs. Shi are now in Nantungchow taking entire charge of the evangelistic work there in the absence of Mr. Johnson on furlough.

Chuchow, China.

Missionizing in the Pittsburgh of Japan.

MISS STELLA WALKER LEWIS.

Osaka with her million and a half of people is one of the most conservative cities in the Empire of Japan, and at the same time Osaka is a progressive city. The older people cling to the old customs of the country, while the younger people, dissatisfied with some of the old ideas, are seeking those things that are different. They are eager to learn those things that mean progress; they are looking toward America, and we must be careful what we give them, for the evil of this country as well as the good is being carried to Japan.

There is no more promising work in this city and in its adjoining villages than the Sunday-school work. Hundreds of children can be taught every week, for we have Sunday-schools every

day in the week, although Japan is not the country where Sundays "never end." The children are eager to come to these meetings, and at forty-five dollars a year a Bible school for two hundred children can be maintained. The native Bible women, assisted by the missionaries, teach the classes. These Bible women from the Margaret K. Long Girls' School, in Tokyo—having been trained by Miss Clawson, Miss Lediard, Miss Parker, and Mr. Hirai—are well prepared for the work. It is the testimony of the neighborhood people where these meetings are held, of the teachers in the schools, and of the officers of the villages that the influence of the Bible school is the best, and many times the parents express their gratitude to the teachers for



One of our Osaka Sunday-schools.

what they have done for their children. After the meetings have been organized in these villages, the songs we hear the children singing as they go playing in the streets, carrying on their backs baby brothers or sisters, are Christian songs they have been taught, and not songs that should never be heard; and one very popular game is "Going to Church."

The hope of Osaka is in the children and the young people. If we can reach the children, Osaka of to-morrow is Christian.

Near our work in this city are the Boys' Normal School and the Girls' Normal School. These students are the teachers of the village schools. They must be won for Christ, and we need

reading-rooms and libraries, places where these young people may find the things they most need.

The doctors of Osaka tell us the Red Cross nurses are always in demand; they ask that Christian influence be brought about the nurses. Even doctors who are not Christians know the work of the Christian nurse is the work they want. One doctor said, "The Christian nurse is the nurse we can trust."

There are at times waves of opposition to Christianity, but these are of short duration, and we know this commercial city will be a Christian center.

Osaka's greatest need is a share in the honest and sincere prayers of the American people.

Living Epistles at Lotumbe.

HERBERT SMITH.

No. 3. EFOLOKO WA MPAKA.

What a man thinks, how he acts, and his aspirations are usually portrayed in his face. Without being told one word of his history, you can usually tell a great deal of his previous life by his appearance. This could not be better illustrated than in the case of Efoloko wa Mpaka. This is not Efoloko the evangelist, but the old man, as his name shows.

If a man had ever lost all concern for his appearance, Efoloko had. The heathen pride themselves upon their looks. They walk upright, with an easy spring in their step. But Efoloko had lost all pride of self and wore a look of hopeless misery. When he arrived at the mission station he used to walk with his hands folded, and without a smile upon his countenance.

He wished to be baptized as soon as he arrived, but it seemed good that he should wait a short time. Sometimes it is good to find out what motives have led men to come to the mission. It may be that they have only heard the Word preached a few times, and have gotten a wrong impression of what it means to be a Christian. Sometimes they think it will mean worldly gain; the white man will give them clothes and food and

what they greatly prize, a wife. When they come to see what we are really trying to do they may or may not want our instruction. So it is well to let them hear the Word preached in the mission station and see how we act toward folk, and then, if they are still of the opinion that it is good to become a Christian, we most gladly consent.

Upon inquiring into the case of Efoloko we learned that he was the old man who welcomed the evangelists to the towns which are one day's journey from Lotumbe. These towns are on the main land between the Bosira and Momboyo Rivers, and had never heard the words of salvation until the little church at Lotumbe had sent the message. The old man became the friend and guardian of the evangelists. When they went itinerating he went with them, and would bespeak them a welcome, and quite frequently would make the introductory speech. He would say: "We come to tell you about God. These men bring you a most wonderful story. We have not heard anything like it before. They say Nzakomba loves us, and sent his Son to die for our sins. Now, do not be afraid of these men. Sell them food for their salt and spoons, for they have not come to hurt you." Thus the old

man's word gave the evangelists a hearing right from the first.

It happened that we went to visit these towns, and Efoloko decided to return to his home also. We thought that might be the last we should hear of him; but when we were ready to come home to Lotumbe, he was already in the boat to accompany us. He said that he had not been baptized the first time he asked, but that he was going to inquire until he had the privilege. He then told us more of his history.

It was in those awful days when human life was not worth as much as rubber. He said that he saw in one day thirty of his friends, some of them of his own family, killed because the rubber tax did not reach the required amount. He himself was a hewer of wood, making native drums, but the soldiers took his tools. After that affair he left his home and went as a soldier for the State. He soon was placed in a position of trust and was sent with others to get the rubber from the different villages. Of course, the State did not send him to his own village. While a native will not fight his own village, he will fight another one with little urging. In one village the rubber was not forthcoming. Instead, the soldiers were met with a shower of arrows, and Efoloko was wounded and thought he would die. He fired his gun and killed a man, and then made the best of his escape. He suffers to this day from his wound. When the State heard of the affair they arrested Efoloko. He replied that he went to collect the rubber tax for the State, and not for himself, and that he fired the gun in self-defense. Moreover, the State killed people sometimes for the tax. To this the reply was that the day of killing people for tax was over, and that he would have to go to Boma to prison. He was thereupon started on his journey. On the way he met an officer of high estate and again pleaded his own cause, and was permitted to return to finish his contract for the State as a workman, and not again as a soldier.

We watched this man with considerable interest. Day after day he would come to our house and ask to be taught

about the things of God. He was most faithful in his attendance to the services of the church. It was evident that a change was going on in him. Sometimes he would make a mistake in conduct, but he was old and hardly knew the difference between right and wrong. Again he requested to be baptized and was given the privilege. On the day of his baptism a smile appeared on his face, and in a short time he laughed heartily. His old, ugly form took on new beauty. He appeared in clean clothing. He was a new creation in Christ Jesus.

In a few months he began to ask why he could not go to preach the Word of God. He was old, and could not read or write. In school he tried hard to write an "a" and "b," but I could never distinguish between them, and I do not think he could. Should we wait for an educated ministry, or should we use what we had? The young boys were learning to read and write, but it would be years before they could go with the message of life to the people. It seemed the only thing to do was to use such men as Efoloko, who had felt the power of God's love, in telling the gospel message in our day.

So Efoloko was sent as a preacher of the Word. He requested that he might go as near as we could send him to the town where he had had that awful fight and killed the man. He wanted to tell the people that he did not come with a gun, but with the pardoning love of God. He was received with gladness by the people. Many came from his field to be baptized. When it was time for him to return to Lotumbe the people refused to let him go, saying, "It may be that the white man will not send you again to us."

The Apostle Paul said that he saw men turn from dumb idols to serve the living God. He said that he was not ashamed of the gospel that would make men do such things. In this our day when the Word still calls men from a life of evil to the service of God, why should we be ashamed of the gospel, which is the power of God unto salvation to every one that believes?

Lotumbe, Africa.

From Persia.

JOHN SERGIS, M. D.

Since I last wrote you there have happened several exciting events. A few days ago one of the Russian soldiers was found murdered by some unknown persons. This enraged the Russians. Soldiers and officers went to a small village of fifty houses and bombarded it, leveling it to the ground. The Russians are doing what they please. Among other things, everybody who has a nice home has had it taken by force and used for soldiers. One of these houses is ours. We thought it best to give it to them and bear with the rest of the people. Otherwise, if we did oppose them, we might be put out of the country. We are very sorry for this bad Russian influence, which is a great detriment to the cause of our Lord. A few days ago we called upon a Russian bishop here, who is a narrow-minded monk, without any of Christ's charity. Amongst several things he asked about our plea. I told him that we only believed in the Bible as the inspired word of God, and in Christ as the Savior of the world, and called ourselves Christians and were pleading for the union of all Christians.

One great feature of encouragement this year has been the good feeling between Moslems and Christians here.

During Easter day nearly all the leading Moslems of this city, including the governor-general of the province, called at our house to bless our Easter. Nowadays I am treating the governor for his teeth, etc. Our work is preaching, as usual, the Word to those who know it not, healing the sick and helping the needy in our humble way. There is nothing which gives me greater joy than doing some good to some needy person.

Persia still remains in distress all around. Russian troops occupy Northern Persia; the English the southern part, while the central part is held by native princes oppressing the poor and robbing the highway. It is a clear fact that as long as the Mohammedan faith exists in these Eastern countries there never will come peace to the people. What all these Eastern nations need is the gospel of peace and love. Moslems here sometimes wonder why Christians live a happier life and are more trustworthy than Moslems. I tell them it is because our religion teaches us to be so. I am glad that the Moslems are coming, step by step, out of their dreary faith. It will take some time, but "it must be," when all tongues shall confess His holy name, and every knee shall bow to him.



AMONG OUR MISSIONARIES



Briefs from the Workers.

H. A. Baker and wife on their way to Tibet will spend some time in Kuling, China, this summer studying the language.

Dr. C. L. Pickett reports 1,428 treatments in the hospital at Laoag, P. I., during the month of April, and thirty additions to the church.

James G. Ware, a son of our missionary in China, is now in Rush Medical College,

Chicago. He is making fine progress in his studies.

James Ware, Shanghai, China, reports eleven young women baptized from the Door of Hope, an institution for girls and women in Shanghai.

J. C. Ogden, who lately returned from Tibet and who has been in quite poor health, is now said to be improving, and it

is hoped that he will soon be fully recovered.

Dr. E. I. Osgood, Chuchow, China, reports 115 baptisms. He says, "The Sunday services constantly have packed houses, and the Sunday-school has a fine regular attendance."

D. O. Cunningham has returned from India with his family on their regular furlough. His headquarters are at Ada, Ohio. He is now making a trip to the Pacific Coast.

Miss Olive Griffith, who is at home on furlough from India, will remain until after the National Convention. She was unable to attend the last National Convention because it was in Portland, Ore.

Miss Jessie Asbury has left Japan and is on her way to America. She is suffering from nervous prostration. Miss Asbury has rendered splendid service at Akita in the kindergarten work. It is hoped that she will soon recuperate and be able to return to her duties.

Miss Nina Palmer, Nankin, China, has passed her first three months' examination in the Chinese language with a grade of 93. She will take her next examination at the end of the summer. She says, "I like China better every day, and only hope that I may have a long life to give to this most needy country."

"Miss Stella Lewis has been here and given us the best address on missions that we have heard in many a day; in fact, it was the best I ever heard. I thank you for allowing her to come here. Everybody was more than pleased, and it helped the missionary spirit in the church."—W. E. Robb, Smith Center, Kan.

Miss Sylvia Siegfried, Laoag, P. I., under recent date writes: "Had seventy-five in our chapel Sunday-school Sunday; fifty at an afternoon Sunday-school at another place in the city in a private home. The latter was held in a strong Romanist center, where some of the neighbors were so afraid our teaching would be against them that they shut their doors and windows so that they would not hear."

Letters from the Field.

INDIA.

BY THE ROADSIDE IN INDIA.

NELLE G. ALEXANDER.

When the plague was at its worst in Damoh, and many people were leaving the city, a cart stopped in front of the mission hospital early one morning, and those watching saw some one taken out of it and laid on the ground under a tamarind tree by the roadside. They thought it was some one suffering from plague, and so feared to go near. As soon as the doctor came they told her. She might not have noticed, as so often people lie under the trees by the road during the night, and come to the dispensary when it is opened.

She went at once to investigate, and found a very old woman lying on a rug, covered with a blanket, and with water and food in earthen vessels near her. An old woman, friends—a grandmother—left by the wayside, that she might receive charity from those passing by. Some man had allowed her to live on his veranda, and when

he fled into the country he brought her out of the city and left her where she would be seen. The mission doctor made sure she did not have plague. The woman repeating again and again, "No, son, I have no fever; no fever. I am just waiting to die." When asked if she would come in and have a room and food in the hospital, she said: "No, my son; I'll just wait here. People will give me the little I need."

Later on several of the Indian Christians were sent at different times to ask if she needed anything or would come in; but people gave her cooked food and some passer-by filled her water vessel. The tamarind tree kept the chill night air away. She had nothing to fear and not long to wait. In less than two weeks they came and took away the little frail old body. The next morning the mission doctor saw that she was gone, and was thankful in her heart, and wondered what her long life had brought to her of joy or sorrow before she lay down to die, alone, by the dusty public way, saved from the cold night wind by the thick fine leaves of the tamarind tree.

Damoh.

AFRICA.

FROM LONGA.

R. RAY ELDRED.

Mrs. Eldred and I have just returned from a ten days' itinerating journey up the Bolingo River. This is a new field. It was entered from Longa six months ago, and this is my second visit. Longa has five evangelists in that field. I baptized seven there last week.

We have had difficulty in getting to our destination on account of the lowness of the water in places. We had to drag our boat over many logs. We cut away about thirty trees. Finally we left the boat and went the twenty remaining miles on foot. Mrs. Eldred went in a hammock. We went through the densest jungle and were retarded the last day by it. Night overtook us an hour and a half from the nearest village. To add to our discomfort, a heavy rain came on. One of the carriers had stumbled and had broken our lantern, so we had to pick our way in the darkness of the jungle path and pouring rain. Mrs. Eldred and I were drenched. When we reached the village we were glad to accept the protection of a low, native hut and share it with countless other inhabitants not to our liking.

The work in this field is very promising. Our many meetings were well attended. On our next visit we look for a larger number of baptisms.

Our return to Longa was hardly less thrilling than our going. We returned by canoe to the place where we left the boat. At one place we had to shoot a small rapid; at another the canoe, in turning a short curve, struck a snag, and two men and myself were thrown into deep water and had to swim for our lives. The canoe dipped so much water that Mrs. Eldred was soaked. Bolingo is about sixty miles from Longa. Pray for the work there.

FROM LOTUMBE.

HERBERT SMITH.

We rejoice to tell you that the work at Lotumbe is still being blessed of God. To-day thirty-seven were baptized here. Two years ago we thought that if we could get forty people to attend Sunday-school we were doing very well. To-day 295 were present, and several others came to the preaching service. A chief from a nearby town came to church and stayed to see the baptisms in the afternoon. He has been very much opposed to the work here at

times because he saw the heathen life changing. He says now that he will come to church again, and if he continues to come I shall not be surprised if he takes his stand for the Master. Another chief has been visiting us for several days. He has come to beg for teachers to go to his town. He marvels greatly at the house which Mr. Hedges built. As he was admiring it I asked him if he had such a house in his town. He said, "Am I God?" This is the usual opinion here regarding the white man. Since he has such wisdom, they say he must be God. The traders and State officers up this river have built houses after the native fashion, so the opinion here now is that the missionary must be wiser than either of these.

MORE BAPTISMS.

A. F. HENSEY.

To-day marks the close of our first quarterly conference for this year. We have had the regular services for such a gathering and have had large attendance.

At a meeting of the Bolenge church on the 16th of March two elders and eight deacons were chosen. We had also the same evening a special thank-offering, as there was not enough money in the treasury to send out the evangelists. About \$25 was given in a short time, one of the elders chosen, and another member, who will be made an elder soon, each agreeing to support an evangelist this year.

Mr. and Mrs. Moon and the baby left on the 18th of March on furlough, after staying about two months over time. Few men have accomplished as much as Mr. Moon in his first term. Besides assisting in the construction of the *Oregon*, he built a large brick kitchen at Longa, a brick residence here, and our fine new church building. We might well call him "*Bolenge's white man of work*." He goes to a well-deserved rest; so we hope you won't work him too hard in the rallies. Capable, modest, and bubbling over with good nature, Mr. Moon has won all our hearts. Let him come back to us and the *Oregon* very quickly!

To-day our newly appointed elders assisted me in baptizing sixty-five people, and then presided at the Lord's table with a dignity worthy of their office. As this is the first time that any of the native Christians have baptized, it marks a step forward in the life of the church. The church here has done so well in the way of self-support of its own evangelists that it has attracted the attention of the home church. We are now hoping for some forward

strides in the direction of self-government. Two more elders are to be chosen very soon, and we are hoping that they will not only help your overworked missionaries, but really lead the church to work out its own life.

Among the sixty-five baptized to-day was one man—the firstfruits of the work we have lately begun among a new tribe—the Ba-Loi. These have been in the past cannibals of the worst type, and the fiercest of all the people in the Mobangi country. We are sending four evangelists to his town and the surrounding villages.

One of the deacons leaves to-morrow to take charge of the evangelists and branch churches in ten villages where our work has been planted. The smallness of our staff makes it impossible for a white man to see these places even once a year, so we hope to place a deacon in charge of each ten villages. We are hoping that this will also lead them on toward self-government.

About fifty evangelists are already gone out, and we will send more this week.

We are expecting Dr. and Mrs. Jaggard back again about the first of May, but are sorry that there seems thus far no hope of any other reinforcements.

JAPAN.

SUNDAY-SCHOOL CONVENTION.

The Japan National Sunday-school Convention was unique. The rally in Hibiya Park was attended by five thousand Sunday-school children, including the scholars of the Union School for missionaries' children. They sang together special convention songs. Probably ten thousand people witnessed the ascension of the balloon to which was attached a streamer on which were the words written in large Chinese characters, "God is love." It looked beautiful as it floated gracefully across the city.

In front of the emperor's palace grounds the Sunday-school hosts, with bared heads, while holding in their hands green flags on which was an emblem of the cross, and bowing toward the palace, sang the national anthem, rejoicing to see the imperial flag raised in recognition of the event. It was a demonstration of the fact that the worship of the Supreme Being is in no wise inconsistent with reverence for the ruler of a State.

The prayer and praise service on Sunday night was attended by fifteen hundred people. The singing was exceptionally good. It was the privilege of the writer to wield

the baton as this great audience sang splendidly, "Crown Him Lord of All." A Young Men's Christian Association choir sang the consecration hymn of Frances Havergal so well I wanted them to sing it again. A stringed band rendered Handel's "Largo" very acceptably. A fine Japanese baritone sang "The Lilies," assisted in the chorus by several young men who, with him, rendered it antiphonally. Miss Mary F. Lediard and Mrs. Davey assisted in this service, and also a male quartet, hailing from England, Canada, United States, and Australia.

The Christian Endeavorers also report great meetings in their convention in the city of Nagoya. There were audiences of 2,000 people addressed by leading Japanese and missionaries, such as Rev. G. W. Dunlap, secretary of the Presbyterian Church Missions, now called the Churches of Christ in Japan.

In a series of five meetings in villages recently addressed by the writer, one of our preachers said: "There is no place without its temple, and no home without its god-shelf, but the people no longer truly believe in these things or have respect for them. Buddhism and Shintoism have lost their power to elevate the nation morally."

COMMENCEMENT DAY.

P. A. DAVEY.

It was my pleasure recently to attend the graduation exercises of a college where I have a Bible class. Prince Katsura, who is patron of this school, after the ceremony invited me to his table, where I enjoyed a repast with him, the minister of education, and others. Dr. Matoda, a noted Episcopalian educationalist, is overseer of this school. Since the ceremony the emperor has granted 10,000 yen to the school for a public hall. The graduates go out to fill important places in the government service or in the business world. At the graduation ceremony the following speech, rendered in English, by Mr. Murakami, was by others given in Korean, Chinese, and Formosan languages:

"Your Excellencies and Gentlemen! It is our greatest honor that our graduation ceremony is held at the time when the land of the Mikado is embellished with the beautiful cherry blossoms. It seems that when we were admitted to this school in 1909 we were like young cherry trees brought over from all parts of the country to the yard of the Oriental Association College in Tokyo. Here for three years we have been watered, manured, and taken care of under the maternal affection of the president and

professors. We are quite aware that our present growth is entirely ascribable to their kindness, because we know full well that there have been many weeds and worms that tried to stunt our growth. Having grown so far, we have to-day the honor of being graduated from this school. We shall hereafter be transplanted to our territories such as Chosen, Formosa, and Manchuria. You may expect, gentlemen, that we shall do our best to put blossoms in those lands and to deserve your confidence placed in us. We may tell you that we are willing, when duty calls, to die for the country like cherry blossoms scattering at the passing of storms. The instructions given by our president and other gentlemen will be cherished forever in our hearts. We thank you again for the honor given us to-day, *and wish God's blessings be upon you.*"

This young man is now a deacon and Sunday-school teacher in our church.

CHINA.

LITTLE SLAVE.

EDNA P. DALE.

Little Slave sat in a dark corner on her little stool shivering. The old ragged, cotton-padded garments which she wore were so dirty that one could only guess at what their original color might have been. If there had only been enough of them to keep out the cold, Little Slave would not have minded that so much, for she had never had a mother's care and did not know what it meant to be kept clean and warm. She did not think much about her condition, however; she only sat on her stool staring vacantly, waiting till her mistress should call her to pour a cup of tea for a guest, to sweep up the floor, or some such errand. She did not know how to do many things, for she was only a little girl—six or seven years old, nobody knew exactly. To look at her, one would say that she was stupid. Poor little mite! Life had brought little, indeed, to make her otherwise.

"Little Slave, pour some tea for the foreign lady!" called her mistress. She crept from her corner in obedience. I smiled and spoke kindly to her as she brought it. But there was no response, no smile; her whole attitude and expression was that of a timid little creature used only to blows and curses. "Who is she, Loh Si Nai?" I asked of the friend in whose home I was calling. "Oh, she is another slave child that I have just bought," she replied. "Number Six is eighteen years old this sum-

mer, and I have found a husband for her, and she is to be married this fall. Bald Head is the only other one I would have left. This is the eighth slave girl that I have taken. I always buy them when they are small, give them a home and their food and clothes for what I can get out of them, then marry them off when they are old enough." "But where did you find this little one?" I asked. "She is certainly a most pitiful-looking child." "Yes, yes, and stupid too. I fear that my bargain was a bad one. I was going down the big Horse Road the other day, and saw a big crowd of people gathered together. I stopped to see what it



LITTLE SLAVE.

was about, and found they were trying to sell this child. She had been a little daughter-in-law in the Wang family. They had taken her when a small baby. The old man (father-in-law) died. The family were very poor and had no money to buy a coffin. They *had* to have a coffin; the man had already been dead two days; so the daughter-in-law was being offered for sale there on the street. I gave \$15 for her."

Thus did little Si Fu (daughter-in-law) become Little Slave. These were the only two names she had ever known; and so far as the treatment she received as either, they might be synonymous, for in the Chinese household the drudgery falls to the slaves and daughters-in-law, though they be but children. There is no childhood for them. They are indeed "little women" early forced to carry heavy responsibilities and burdens; sometimes most cruelly treated, too.

Dirt, cold, hunger, work—these words had spelled the meaning of the days to Little Slave as to multitudes of others of

her class. The "stupid look" was because of these things and because there had been no love to warm the heart and light the eye. May the time soon come when China's little daughters may come to their rightful heritage—a home-life with its atmosphere of love, sympathy, and kindness.

Wuhu.

THINGS SEEN WHILE TOURING.

GEO. B. BAIRD.

Much of the land in China has been cultivated for three or four thousand years, and yet it is very fertile, and much of it will produce two crops a year without being fertilized—a crop of wheat and a crop of rice. Before coming to China I had the impression that the Chinese cultivated every possible piece of ground and that very little was unused. This is far from true. For the first fifty miles we passed through a hill country and saw thousands of acres of seemingly rich, fertile soil that is never cultivated. Only the narrow valleys, which can be flooded for rice fields, are used. By building a series of mud dykes the narrow valleys are terraced up the hillside and a good system of irrigation is produced. The upper dyke can inclose a reservoir of water, from which the fields below are flooded successively. Or the water may be drawn from a lower field to a higher by use of a tread-mill pump. In the lower flat country the land is more thoroughly cultivated, but even there vast tracts are unused.

The farmers seldom live alone on their farms, but usually several families come together and form a small village. This becomes a means of mutual protection against robbers and also adds to the social life. The villages range all the way from two or three families to a thousand people or more. Most of them are surrounded by mud walls, and the larger places have brick walls. In the larger villages the main street is paved with stone. The village probably supports an inn and a few shops. We visited one place of six or seven hundred inhabitants, and all of them were members of one family, and all bore the name of "Wan." Together they owned six or seven hundred acres of good farm land, which is a large holding even for so many people. Most of the houses are made of mud walls supported by timbers, and have thatched roofs. Occasionally one can see a brick house with tile roof. The finest houses are usually the houses of the dead, the ancestral temples. In one village we found all the people living in mud houses, but one family had spent three thousand dollars building a fine brick house for their dead ancestors. The vil-

lages are not far apart, and from some places one can see fifteen or twenty without moving his position.

Almost every village supports an inn for the accommodation of travelers and tradespeople. Many of them are only tea shops, where one can stop and get a cup of tea and a bowl of rice. Others have places for lodgers and stalls for animals. Usually it is all one room built around an open court. The chimney and oven for cooking may be in one corner, and the stalls for the animals in the opposite one. Dogs, cats, chickens, pigs, geese, horses, and donkeys all live in the same room with the people. There is no floor save the hard ground. If it is cold there may be a little fire on the ground in the center of the room. They burn grass and small brushwood. One can get very good food at most places. When you first enter, some one will bring a bowl or pan of boiling water for washing the hands and face. Then he will bring tea. They may bring rice, chicken, duck, pork, goose, eggs, fish, lotus root, a sort of macaroni, mushrooms, and various kinds of vegetables. One will usually be given three or four bowls besides the rice; usually it is well prepared and fairly clean. One soon becomes accustomed to Chinese ways and can use the chop sticks without inconvenience. The chop sticks are merely round sticks about three-sixteenths of an inch in diameter and about eight or ten inches long. The inn furnishes a place on the floor, and a bunch of straw for a bed. The larger places may have boards on trestles or bamboo couches which serve as beds. With good bedding one can make himself very comfortable and, after a day's ride, can sleep without trouble, although twenty other persons may be sleeping near you. There is little fear of robbery, as the landlord is responsible for the person and property of his guests. The bills are all settled before going to bed, as breakfast is not served until nine or ten o'clock, and you are expected to get it at another village. There is absolutely no privacy in the Chinese inns. The larger ones may have separate rooms, but every one feels free to enter. The Chinese are a very curious people, and they watch every action of the foreigner. They like especially to examine his clothing and to watch him undress, and they consider it no discourtesy on their part. We usually put out the light while we were making our preparations. At one place a boy was not to be outdone in this way, so he built a fire near us with the pretext of heating water. In cases of this kind we were compelled to adopt Chinese tactics and make our preparations under cover.

WONDERFUL EXPERIENCES.

GUY W. SARVIS.

We have had a very wonderful experience this afternoon. We saw a class of eighteen inquirers baptized at the chapel here. Our life with Miss Raw and in close contact with the Chinese women has done much to make us know the significance of this work down here. We have come to feel a great closeness to the people, and especially so in the last ten days, when Mrs. Sarvis was rather critically ill and they were so very sympathetic and did everything they could for her. Then to go down there in the crowded chapel and see the men and

women so eager to make the confession, and to see them buried in the water afterward, and to know some of their stories and to realize what this step means to the homes represented and to the community stirred us as we have not been stirred for a long time.

We are getting along fairly well in the language, I think, and are enjoying it very greatly indeed. I am teaching one of the classes in the university, and am enjoying it greatly, and eagerly planning for next year's work. Really I am coming to be very fond of my boys; they are such bright, eager, faithful students.

Book Notices.

MISSION PROBLEMS IN JAPAN. By Rev. Albertus Pieters, M. A. 75 cents net; postage, 7 cents.

This book is issued by the Board of Publication of the Reformed Church. The author has been a missionary in Japan for twenty years. This work consists of a series of lectures delivered by him. Mr. Pieters is a vigorous thinker, and does not hesitate to differ from other men in the discussion of missionary theories and practice. He gives much valuable information about Japan as a mission field, and about what the Lord is doing in that empire.

CHARACTER BUILDING IN CHINA. By R. M. Mateer. Fleming H. Revell Co., New York. \$1 net.

This is the life-story of Mrs. Julia Brown Mateer, and a most interesting and illuminating story it is. Seldom has there come from the press a more delightful biography than this. The author tells how Mrs. Mateer was prepared for China, and how she conducted her work in China as a home-builder, as a teacher, as an itinerant, as a dispenser of medicine, as a friend and counselor and nurse of the boys in the school, and as an unflinching source of strength and comfort to her husband. Mrs. Mateer belonged to the heroic school of missionaries. She did hard things, and did them joyfully.

She gave her life and her all to China, and rejoiced that she was counted worthy of being permitted to render such service to Christ in that great and needy field.

HUDSON TAYLOR IN EARLY YEARS. By Dr. and Mrs. Howard Taylor. George H. Doran Co., New York. \$2.25 net.

This work is more than an account of the early years of Hudson Taylor's life. The subtitle is "The Growth of a Soul." The second volume will give an account of Hudson Taylor and the China Inland Mission, and will be entitled, "The Growth of a Work of God." The authors of this biography had abundant material at command and made admirable use of the same. They have given a full account of Mr. Taylor's preparation for his work in China. They have told how he reached the field, and how he was supported, and how he carried on his mission. They have told how he severed his connection with the organization that sent him out, and how he began an independent work, and how, later, he started the China Inland Mission. Hudson Taylor was pre-eminently a man of faith and prayer. In partnership with God he did such a work as few men have ever done. His biography is one of marvelous interest. The reader's attention is held from the first chapter till the last. This is a work of real and lasting merit.